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THE FOURTH PART.

REVELATIONS

IN

MASONRY,

MADE

BY A LATE MEMBER OF THE CRAFT,

IN FOUR PARTS.

"Try me, prove me."

A NEW EDITION,

CAREFULLY REVISED,

AND

CORRECTED BY THE AUTHOR.

NEW YORK:

PRINTED FOR THE AUTHOR.

.....
1827.

Southern District of New-York, ss.

BE IT REMEMBERED, That on the 24th day of March,
* L. S. * A. D. 1827, in the 51st year of the Independence of the United
* States of America, *Mary Hanton*, of the said District, hath de-
posited in this office the title of a book, the right whereof she claims as pro-
prietress, in the words following, to wit:

"Revelations in Masonry, made by a late member of the craft. In four parts, a new edition, carefully revised and corrected by the author. In conformity to the Act of Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the time therein mentioned." And also to an Act, entitled "An Act, supplementary to an Act, entitled an Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

FRED. I. BETTS,

Clerk of the Southern District of New-York

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REVELATIONS IN MASONRY.

PART IV.

THE reader will perceive, that the drift of the Knight Templars degree, and these Rosicrusian degrees, is to make Masonry begin in Judaism and to end in Christianity as the religion of the Bible begins in Judaism and ends in Christianity. It is a disjointed concern, has no connection, and would satisfy no sensible and reasoning mind.

A DESCRIPTION OF THE ROSICRUCIAN OR NE PLUS ULTRA DEGREE.

This dignity is considered as the neplus ultra of masonry. The possession of it is of that importance, that the members have a right to be admitted into the inferior lodges without examination. Yet the Knights of the Rosy Cross are more particular in demanding demonstrative proof from strangers, than any other order of masonry. They will not except as a visitor any brother unless he is well known, or can give a ready answer to every question proposed. They advance no person who has not been admitted into all the preceding degrees.

There are three points in the Rosicrusian system : the first and second are called sovereign chapters, and the third the mystic supper. The latter of which is held only four times a year.

The officers are called most wise, orator, secretary, and master of the ceremonies. The brethren are stiled most respectful knights.

The Jewel of this dignity is a triangle formed by a compass and a quarter of a circle. In the centre is a cross, upon which is a rose, and upon the quarter of the circle is a pelican, bleeding to feed her young. The Jewel is tied to a black rose and pendant to a black collar, in the first point, and to a crimson in the second.

First Point.

The most wise is seated on the third step of the altar, with his head supported by one of his hands. He strikes five equal and two quick strokes, saying :—What hour is it.

A. The first hour of the day.

M. W. It is time, then, to commence our labors. Invite the most respectable knights to assist us to open the sovereign chapter of the Rosy Cross. We are overcome with grief; the veil of the temple is rent; the columns of masonry are broken; the cubical stone has sweated blood and water; the word is in danger of being lost and it is almost finished.

Most respectable Knights, let us confer with each other and trace the outlines of the word, before it is too late. (They make up the word L. N. R. I.) I congratulate you all, that the word is known. What else remains for us to do?

Orator. Most wise, we respect the decrees of the most high, render homage to the supreme architect, and bend the knee to him from whom we derive our existence.

The chapter rises and turns towards the east, makes the sign, bends forward and kneels. Then all rise up and strike seven with their hands, saying, *Oyer*.

M. W. I declare this sovereign chapter to be assembled. Give notice to the candidate to present himself.

The candidate is in the chamber of the last degree and writes his name, his address, the degrees in masonry through which he has passed, and states his age to be thirty-three. The master of the Ceremonies conducts him to the door and demands admission as a Knight of the Red Cross, which is answered with the report of a Rosicrucian.

M. W. See who waits.

M. C. A candidate requests entrance to explore the mysteries of this degree?

A ballot for his admission takes place, and, if in the affirmative the chapter gives seven plaudits, exclaiming *oyer* three times.

M. W. Permit the candidate to enter.

At this moment, the M. C. puts the insignia of a Rosicrucian on him and conducts him into the chapter. The members appear sorrowful. He presents him by acquainting the

Most wise, that a worthy knight of the Red Cross requests the honour of obtaining the favour of being admitted to the sublime degree of a Rosicrucian.

M. W. Worthy knight, who are you ?

Noodle. I am born of noble parents and of the tribe of Judah.

M. W. What art do you possess ?

N. Masonry.

M. W. Worthy Knight, you inspire us with esteem ; but you perceive, that sorrow abides with us. - All is changed. The ground support of the Temple is no more. The veil is torn. The columns are broken. The most precious ornaments are taken and the word is in danger of being lost. It may be recovered by your courage, and we shall certainly employ you in that pursuit. But you must assure us by an obligation that if you obtain the knowledge of our mysteries, you will never communicate them to others, unless they are qualified to receive them. If you are willing, approach the altar, bend your knee to the ground, and place your right hand on the Holy Law, repeating the obligation after me.

The penalty of this obligation is to be dishonoured and banished from all lodges, as being unworthy to form a companionship with virtuous masons.

M. W. Worthy Knight of the Red Cross : This is the last time I salute you as such. Henceforward you will be dignified with greater power. The master of the ceremonies will conduct you where you are to obtain it. The columns before you are emblematical of the theological virtues. Imprint them on your mind and let them be the foundation of your future welfare. Proceed now on your pilgrimage ; but remember, that we await your return. may it be happy and may you bring with you peace and felicity.

Noodle is led to the dark chamber. Chains are rattled to intimidate him : during which he traverses it seven times. In the interim, the columns are taken away and the black cloths removed, in the sovereign chapter, which makes it a transition to the apartment for

The second Point.

Noodle is brought into the chapter and the subsequent answers are dictated to him by the master of the ceremonies.

Q. Worthy Knight from whence came you ?

A. Judah.

Q. By what place have you passed ?

A. Nazareth.

Q. Who has conducted you.

A. Raphaël.

Q. Of what tribe are you.

A. Judah.

Q. Collect the initials of the names.

A. I. N. R. I.

M. W. It is the same as the inscription over the cross. It is the word which your zeal will render invincible, and which will be by you perpetuated till time shall be no more. Advance and receive the reward due to your merit. (Noodle advances and kneels.) In virtue of the power that I have received from the metropolitan lodge of Harodim, and in the presence of this august assembly of Knights, my brothers and my equals, I admit, receive and constitute you, at present and for ever, a Knight Prince of the Eagle and of the Pelican, Perfect Mason, Free of Harodim, under the title of sovereign of the Rosy Cross ; by which you enjoy the title and prerogatives of prince perfect mason, unto the sixth degree of Knights of the Rosy Cross, without being in need of our particular authority ; our only reservation being that of the degree you have now received.

Noodle rises, is invested with the crimson sash and jewel, and is entrusted with the sign word and grip.

Catechism.

Begins with the form of finding the word already repeted.

Q. What is the word among us.

A. The sacred word of the Knight of the Rosy Cross.

Q. How did you come to the knowledge of this degree.

A. By the three theological virtues.

Q. Name them.

A. Faith, hope and charity.

Q. In what were you farther instructed.

A. A sign and grip.

Q. Give up the sign and grip.

A. Cross hands and arms and look to the east. The grip is made by mutually placing the hands on each shoulder,

that the arms may cross each other. The one says *par vobis* the other *holy ends*.

Q. Have you any knowledge of the Pelican.

A. I have, most wise.

Q. What does it import.

A. A symbol of the redeemer of the world and of perfect, humanity.

Q. Why does the Pelican pierce its breast with its bill.

A. To nourish its young with its blood and thereby to shew that Christ our redeemer so loved his young and old people, as to save them from death, by shedding his blood for your sins and mine.

Q. What is the aim of the Rosicrucians.

A. To respect the decrees of the most high, to render homage to the deity.

M. W. It is our duty, as men, to be so, more particularly as masons, to bend the knee before him who gave us being. Master of the Ceremonies, what is the hour of the day?

M. C. The last hour of the day.

M. W. Since it is so, recollect our situations as Knights of the Rosy Cross and retire in peace.

The M. W. strikes seven and the whole chapter give the sign and say *oyer*, the sovereign chapter is closed.

Third Point.

This point is never held, except after the second, and then only four times a year. When it is held, the preceding point is not closed for it. A side board is prepared. This is covered with a table cloth, and on it are placed as many pieces of bread as there are Knights, and a goblet of wine. The paper with the sacred initials upon it is deposited upon the altar. Every knight has a white wand in his hand. The M. W. strikes his upon the earth thrice and declares, that the chapter is resumed. Then he leads seven times round the apartment and is followed by all present. Each stopping in the front of the transparency, to make the sign. At the last round, each Knight partakes of the bread; and still preserving the form of a circle, the M. W. takes the goblet drinks out of it and passes it round. When it comes to him again, he places it upon the altar, and the Knights give each other

the Grip. The paper, with the sacred word upon it, is put into the empty goblet and burnt. The Knights make the sign, and the most wise says *consummatum est*.

A CHARGE TO THE WHOLE FRATERNITY OF FREEMASONS.

DELUDED BRETHREN,

ONE of the Grand Architects of the Universe is about to charge you, to mend your manners and to increase your knowledge. I am that I am, and you are that you are—all noodles. To order! noodles! whilst I open the grant lodge of the universe, to show you the true secrets of Masonry in an improved book of Revelations. Holy Saint John was a drunken blockhead and has not left you a revelation worth a moment's attention. Mine is to be one endless stream of masonic light, that is to shine from the east to the west, and from the north to the south, or, in scripture phrase, to the four corners of of a globe! Hereafter, you will want neither artificial nor allegorical lights: you will find my revelation a thorough illumination, and superior to the Holy Law. Your Holy Law is an expiring tallow rushlight, which I am that I am, means to puff out. Yes, Noodles, I swear by jao-bul-on, by the holy word and triangular grip of a Royal Arch Mason, that I will put out all your lights and light up the first year of light with the last of Christianity. I will make a taper of the last Annus Domini, to set fire to the first Annus Lucis. Then, the world will be on fire, then will have arrived that prophesied period, when speculative Masonry is to have its end. So mote it be.

My new lodge is open to the brethren of all the degrees, from the entered apprentice to the ne plus ultra, and here you shall find a revelation of all the secrets at one initiation, and that without being made naked, hood winked, marched, cable-towed, tiled or obligated: for a very small fee and no subsequent quarterly payments, no lodge-night payments, no grand lodge fees, no badges, no sashes, no swords, no robes, no fool's caps.

Now, brethren, I have proved to the Masonic and to the uninitiated world, that there has not been a secret among ma-

sons of the least value to them : that the whole masonic system is a deception from the beginning to the end. What is gained, by being able to pronounce in syllables, Boaz Jachin, Shibboleth, Tubal-Cain, Macbenach, Giblum, and Jao-bulon ? What is gained by a knowledge how to grip the two joints and their hollows, and the wrist of their hand, or to be able to form a triangular grip, by the wrists, with two other Royal Arch Masons ? What is gained by a knowledge of your penal and other signs ? What, but folly ? What but expence ? What, but waste of time and means, that might be so much better employed ?

It is monstrous, to see the legislators and the magistrates, of the land associating for such a purpose. It is an outrage upon the nation. It is monstrous, to see an establishment in London, with officers at salaries of four or five hundred pounds a year, to correspond with and to connect the country lodges. These are the affiliated societies which the legislator should put down. These are a scandal and a mischief to the otherwise intelligent character of this country.

The Exmouth Lodge lately voted five pounds to the Greeks, with an expression of good wishes for their success. As soon as the circumstance was made public, a reprimand was received from the London Grand Secretary and a mandate, that even Greek Politics were not to be meddled with ! What then is the association of Freemasons, under the authority of such a Grand Lodge ? What, but a set of Tomfools, as my pretty Nottingham correspondent calls her husband and his "Odd Fellows," who met in a room, with affected secrecy, to practise the more ridiculous part of the play of children, and who, by such private meetings, with the perverted passions of manhood, must feel a growing disposition for the most foul debaucheries, that are necessarily private. Such debaucheries are the natural effect of such private associations of men. They have been common in all those religious institutions where females have been excluded and sexual intercourse denounced. And though Masonry does not interfere with the last point, Masonic intercourse with females is denounced, which is a first step to viler purposes. There can be nothing good in society, of any kind, from which females are necessarily excluded.

Here, we have the Duke of Sussex, who is a Masonic

Knight Templar, who is their Grand Master, and who, of course, affects to admire the purpose for which the original Knights associated, condemning the act of a five pounds subscription to the Greeks, the only Christian people now oppressed by the Turks, and struggling to emancipate themselves from that oppression. The Secretary could only have sent down the reprimand and mandate to Exmouth, by the order or with the sanction of the Grand Master. This year Masonic chivalry, is it? You must have sadly degenerated or be originally base. I have a masonic charge in my possession, printed at Sheffield, the subject of which is one continued eulogy on Thomas Paine and his "Rights of man." Ah! this must have been the reason why all politics were excluded from masonic lodges. The chivalry of modern Masonry is a trick on the part of the Royal Family, to exclude the discussion of such topics as this eulogy on Paine: this struggle of the Greeks for republicanism. Republicanism is the devil of monarchy; and monarchy is both the hell and the devil of republicanism. Such frivolities, as those of which modern masonry is a compound, tally well with the general principles of monarchy. They form a sort of second hand aristocracy, and, in some measure, resemble the manners of those livery servants, who accost each other under the names and titles of their masters. Masonry has no identification with liberty, with freedom of mind, or of mental research; it is a compound of trick, fraud and slavery. Instead of a fervency and zeal for freedom and the improvement of the condition of the human race, we find it endeavoring to rivet all those bad habits, those customs and those prejudices, which enslave man and make him poor, spiritless, and miserable.

The history of Freemasonry is evidently this:—It began as a trade association, and, in this sense, might possibly extend beyond all existing records, as we have relics and ruins as monuments of the most splendid masonic art, where we have no records of their history or origin, nor even of the last persons who inhabited them, nor by whom they were destroyed. Therefore, of the origin of masonry, in its practical character, the wiser course will be to say nothing. To trace it to Solomon, to Noah or to Adam, is only to speculate upon fables, evident fables. To trace it to a grand

architect of the universe, is to rest upon a similarly evident fable. The sciences of astronomy and chemistry prove incontestibly, that no such a grand architect has existed, and the matter, as a whole, has been the only architect of its natural identities. By the grand architect of the universe, among masons, we are led to infer an intelligent being, or a being with sensations, such or similar to those which we possess: and some religionists, who know not what matter is, tell us, that he created matter out of nothing, himself, of course, first; and the old school maxim, *ex nihilo nihil fit*, or, out of nothing, nothing can be made, is with them, irreligious and blasphemous. They blaspheme the little knowledge that does exist among mankind, and punish as blasphemers of their nonsense, those who desire to rest upon truth, upon facts and realities instead of phantoms. They first make a god like themselves, and then they make a universe, a history and a nature of things to suit their first error. All error springs from that one source of mankind a God through ignorance and fear, through the ignorance of fear and the fear arising from ignorance.

Taking matter as a whole, sensationless matter as the grand architect and grand destroyer of its natural identities, we rest upon facts which we behold and beyond which we cannot carry our knowledge. Upon this ground, we need no devil, no counter power, as the necessary destroyer of those identities, and we are saved the outrage of imputing to a being, whom we would feign all power, all wisdom, all goodness, the creation of evil to the sensations of animals, and of an author of that evil—the devil. This is an outrage which no religionist can calmly defend, and though we have no tradition that the devil was ever fool enough to intrude himself among masons, to become a mason, as he intrudes himself among all other religious people, we may be assured, from what we have read in their prayers and other ceremonies that masons neither renounce nor defy the devil.

So, it will be seen to be wise, to confine the history of masonry to the real history of mankind, and not to give it a fabulous antiquity. It is, in reality, more ancient than any fable can make it, and that admission ought to satisfy those strange beings, who have neither taste nor value for any thing that is not antique. The materialists will give you an

eternity for antiquity, if you can make out an eternity when you have it granted.

Formerly, signs and pass words were very common among trades and the qualifications of the workmen were distinguished by them. The practice is scarcely extinct in Germany and in other parts of the continent. This consideration will bring us to the eighteenth, or, if you like, to the seventeenth century, the origin of speculative masonry.

The first existence of speculative masonry, that masons or others attempted to show, is an association for party politics, in the seventeenth century. A record exists, that a Mr. Ashmole, and another Royalist, attached to Charles the First, were initiated about the beginning of the civil war between Charles and the Parliament. A French writer has asserted that Cromwell instituted an association of masons for his aggrandizement, and narrates circumstances, even table talk, which surprises me, that we should have to read it first from the pen of a Frenchman. The Stuart family are said to have organized a similar association, both in England and on the Continent, for their restoration, of which Charles the Second was the head and chief. Intended, at first, for banished or travelling Englishmen and Scotchmen, foreigners, or the inhabitants where the lodges were held, were eventually admitted, and subsequently perpetuated the system on the continent, until now, we find the vile King of Spain hanging half a dozen of them. Finch roundly asserts, and there is a probability, that Charles the Second added, or introduced into this country, the Royal Arch Degree as a degree for the Aristocracy, and a sort of distinction from the working characters of apprentice, craftsman, and master.

The Stuarts, a second time banished, again resorted to the aid of masonry for their second restoration, and here it is, that we find the second revival of speculative masonry, that has assumed its present state in England and Scotland, and which produced such tremendous consequences on the continent. The restoration of the Stuarts was never relinquished by the Roman Catholics of the continent, and of England and Ireland, and by others their partisans in England and Scotland, until the French Revolution: and hardly then. If there be a branch of the family left, we may be assured, that that branch retains notions of restoration; and probabilities are

quite as favorable to them, as they were twenty years ago to the Bourbons of France and other places. I have no idea that masonry is now encouraged under such views, but rather, that, by being espoused by the present royal family, it has taken an opposite turn. All royal families grow odious in the eyes of the people. It is in the nature of things that it should be so. Their private as well as their public vices become matters of common and interesting anecdote among the people, and hatred is the inevitable consequence. The public good which may be cried up is a flimsy support that veils nothing in reality. Monarchy, aristocracy, priesthood and public good, cannot exist together. The three former are hostile elements toward the latter. "God save the King," as a tune, may be played daily by all musicians, sung nightly in all companies, as a matter of form, and by brawling sots in the street as a bad habit, just as I have heard the prisoners at the tread mill singing—"Britons never shall be slaves!" (poor wretches! Britons are the greatest slaves that ever lived!) yet a growing hatred of that king and his family is as sure as the growth of a plant in a good soil. The hatred is a genuine sensation; the tune, or the song of "God save the King," a mere habit, and the common practice of toasting "the king" in all corporate or other idle associations, is also an idle habit, that carries no sentiment or sensation with it; but here and there a little disgust and hypocrisy. The Parliamentary arms in the seventeenth century, professed to fight for the good of "the King," though he was in arms against them. The cry of "the King" was kept up untill certain men felt power enough to take off his head. The same was precisely the case in France. Louis heard nothing but *Vive le Roi*, until the time of his trial, though he, as well as Charles saw and felt, that there was no respect meant. A king is truly the most pitiable of mankind, and I would abolish the office merely to get rid of the hypocrisy associated with it. He can never be sure, that he has the solid respect of one human being; and is or might be always sure, that he is surrounded by sycophancy. A sensible man, a man of integrity, would not fill such an office; but for the purpose of modifying it into something less disgusting to the individual and to the nation. See how ridiculous and even pitiable my exposure of masonry makes the Royal Family appear, in the idea that

they are in a measure, compelled to patronize such nonsense. They dare not patronize any thing really good for the country, in the way of knowledge; for, if they did, they would have the aristocrats and the priests in hostile attitude, threatening to oust them. The real trinity in unity which they worship is composed of themselves; Royal Family or God the Father, aristocrats or God the Son, and priests or God the Holy Ghost. That is a piece of genuine revelation, and more truth than will be found in all the sermons that were ever printed, written, or preached.

Professor Robinson, himself a mason, travelled far to show that the whole of the revolution of France, excesses and all, grew out of the association of Masons, which the Stuarts raised and left on the continent. I fall in with him a great way on his road, but do not travel right through; though I doubt if the French revolution would have occurred in the last century, had it not been for the association of Freemasons. There were many causes at work, which, when combined, produced that revolution, and much of its direction arose from those secret associations; but the form of the government, its oppressions on the people, with the exactions of the priesthood, were the first and most powerful causes of that revolution. The secret associations were seized on as a means of facilitating that; which the more sensible part of the French people saw to be necessary. The associations did not generate the revolutionary spirit, but fell in with it and lent it their aid.

Many a mason and the priests generally have attributed that revolution to the writings of the antichristian philosophers. When the revolution was otherwise brought about, I grant, that these writings operated powerfully in its favour; but they operated to good and no where to evil; and they were not a first cause of that revolution. The same and similar writings will produce revolutions in all countries; but where they act alone, they will revolutionize by moral means, quietly, and by the power and influence of knowledge; but wherever they act in conjunction with other causes, they will direct the influence of those causes to the annihilation of state religion, as they did in France. The religion of individuals can only be annihilated by knowledge, by powerful arguments and facts, against their religion, shown to the individuals;

but a state religion, as it is preserved by bayonets, balls, gun-powder and the sword, so by the same can it be overthrown, or, in the absence of such support, it is a monstrous compound that will naturally fall to pieces. So, it is clear, that the revolution of France was not brought about by the antichristian writings alone, not by the masonic associations alone; but by both, and a variety of other prior causes acting together, and working to a crisis.

All the writings which I have read, written by those who are called the French philosophers of the eighteenth century, have been strictly moral, as all antichristian writings must of necessity be; and they have uniformly sought to soften down the ferocity of mankind, and to inculcate what we call humane principles, or the most complete forbearance, where crime and error arise from ignorance. Therefore it is like attributing a pestilent disease to the sun, which the filth of mankind had in reality engendered, to attribute the ferocities and massacres of that revolution to the writings of the French philosophers. But, on the other hand, we know, that the masonic association have taught assassination as one of their principles, and the practical part of the principles of the Duke of Orleans, or Egalite, has been indisputably traced to those associations. This Royal Ruffian was the principal cause of all that was horrible in the French revolution, and deservedly fell by the hands of those murderers whom he had trained and fed. And all this too from a principle which has ever existed with monarchy, an effort to remove one branch of the royal family, that he might reach the crown and the throne for his own head and tail. This was the real *equality* at which he aimed. This has been a uniform vice with monarchy, and a general cause of war. Can a sensible and humane man desire any other ground to wish the universal extinction of monarchy?

All that relates to history, in the ceremonies of masonry, if we take the literal sense, is founded on fable. The first fourteen books of the Bible are clearly fabulous, a piece of invention altogether. They correspond with no historian that wrote before the existence of those books, or before the Babylonian Colonization of the Jews at Jerusalem. Neither Jews nor books are mentioned by any historian that existed before that colonization. See the foundation of the religion

of Europe and America ! See the foundation of masonry ! I am a grand architect of the universe ; but I build nothing with or upon fable. I build nothing with speculative masonry ; nothing with religion ; nothing with the aid of God or Gods ; nothing with the aid of spirits. My materials are more solid than those of any rock or any mine : they are made of the realities of history mixed up with the realities of existing things. Matter and men were the same, three, four, or five, or ten thousand years ago, as they are now, allowing for the variation of human knowledge. I see them to be the same in all genuine history, and marvellous or miraculous tales of matter and men, I set down as fables. This is truth, and the test of truth. Some writer, I believe it is John Stewart, the first English materialist that reasoned rationally upon matter and man, particularly on that part of man, which we call mind, has laid it down, as a useful rule, to admit the correctness of all history that corresponds with our ideas of analogy, probability or experience, unless we have counter proofs, that the circumstances narrated, did not in reality exist, and to reject whatever is marvellous, or that does not correspond with our ideas of analogy, probability, or experience. Bring all fables to this test and they will cease to do mischief.

Solomon's Temple is the literal pivot of speculative masonry, and though, in the history or Bible account of building that temple, nothing but human accomplishments and human means are introduced : yet, the absence of all other history upon the subject, and the miraculous circumstances stated in this same Bible, induce me to reject the tale. Here, we have also counter proofs, in the absence of all mention of such a people as Jews or Israelites existing at such a place as Jerusalem, by historians, who were or would have been their neighbors, had such a people existed, and who travelled over the very territory mentioned. Therefore, your Temple, your wise and rich Solomon, and your skilful Hiram Abiff, are fables, or allegories, such as those which abound in the Jewish Talmuds, and such as is the name and story of Jesus Christ. By all that I can see, the Jews were the first writers of romantic history, and finding it more eagerly swallowed, and more interesting as it became more romantic and marvellous, they went on to all excesses, until now, the chris-

tians have so completely improved upon the trade, as to make a state religion of a fiction, and to make nine-tenths of their literary traffic a dealing in fiction, wilfully delivered and as wilfully received as fiction! Strange, horrid propensity! To this day, the Jews feel as if they were entitled to subsist by fraud. Rare indeed is it to see one of them pursuing a calling that is useful in a social sense. And, I verily believe, that the Christians would be similar characters, if they were not the majority, and if all could subsist by fraud. Throughout Europe and America, the system of fraud is carried as far as ever it can be made profitable, and honesty is every where its prey, whether it exists voluntarily or by compulsion.

Masons have multiplied the fables of the Bible, in adding an assassination of Hiram Abiff, with the circumstances and the names of his assassins; and in many other instances. Had the Bible been with them a real subject of reverence, they could not have done this. It was what Holy Saint John called an addition to the book of life, and such as should bring down the curse of its author. The Bible has been introduced into the masonic ceremonies as a mere clap-trap for weak and religious minds, or to ward off the fury of the Christian Priests.

The boasted morality and brotherhood of masonry, is also a subsequent addition, to cloak the trick of paying for the pursuit of a secret, that is never to be found. All virtue, all morality, all brotherhood, all humanity, all liberty consists in the pursuit of happiness; not only in receiving, but in communicating happiness. That is the grand secret for man to know, and masons cannot add to it. Whatever communicates mutual happiness between individuals, without immediate or ultimate injury or pain to any person, that is virtue. I carry the maxim to those ridiculous notions of chastity which the Jewish and Christian Religions have introduced among us, and say, that wherever that pretended chastity engenders pain that might be avoided, it is unchaste, foul, and foolish, it is vicious, wicked, sinful, or will bear any phrase that may be attached to the catalogue of errors and crimes.

The pretended morality of masons is erroneous inasmuch as it is confined. They make a little circle of brotherhood, and exclude the mass of mankind from all but compelled morality. And, proceeding upon this confined sphere of action,

they engender nothing but bad passions among themselves, that lead to disputes, divisions, and all sorts of mutual re-criminations. Real virtue, or morality, or brotherhood, strikes at the root of all sectarianism. That which does not do this is neither brotherhood nor morality. All sectarianism has its root in error. Show me two members of any two sects, disputing with each other on certain tenets, in which they cannot satisfy each other, and I will in all cases, without exception, infallibly show both to be in error. Therefore, the ledge which I wish to open for masons is one, that shall unite all mankind, in the confession, that we are all ignorant enough, too ignorant for our happiness, and that shall lead on all, upon this confession, in the pursuit of real knowledge, mutually instructing each other, and thus pursue those yet secret powers of matter which remain hidden from us, and which will remain hidden from us so long as such errors and follies as masonic associations, state religions, and other certain sources of sectarianism and quarrel exist among us.

Were I to make a volume of this charge, I could say no more to you than I have said. You must be all aware, that you have no secrets in masonry which are now hidden from me, unless you have lately invented more idle signs, words and grips. And even if you have done, or do this you may see that you can never set up again the idea of any other concealed purpose in masonry, but that of trick and cheat.

Speculative Masonry, apart from its political purposes, has never been any thing but a permanent hoax. The legislature should sweep it down, and include in the same act, Orangism, Druidism and Oddfellowship, as the last of secret associations existing in this country, where the parties, as an association, assume publicity and are bound together by an oath to observe certain marks of distinction. This is the peculiar duty of a legislature, which in all its acts should legislate for the benefit of all. It is ridiculous to call masonry a charitable institution.

The good of educating a hundred or two of children bears no comparison with the evil that is brought on thousands by the expenses of such an association, by the joint waste of time and means which the ceremonies occasion. There ought to be no such charities in existence: they de-grade us. All the children in the country might be legisla-

tively fed, clothed and educated, with one half the means that are now squandered in what are called charities. There is a distressing waste of means in this country, arising from the joint evils of error and abuse, incorporated abuses and religious, moral and legislative errors.

Thus are you charged by one of the grand architects of the universe. Thus have I put out the artificial lights of masonry. And thus I desire to reclaim you, to make you good and useful men, for the benefit of yourselves, your wives and your children.

ODD FELLOWS SOCIETY.

In their ceremonies, the "Odd Fellows," are more like the Druids than the Masons, and there is a great difference in the ceremonies of different lodges; a great difference too between those of London and the country. The Nottingham Lodge, of which he is a member (he shall go no more) holds its dispensation or warrant from the Sheffield Grand Lodge, or the Sheffield Union, and imitates the ceremonies of that Lodge. This Lodge is considered the most respectable of all in this part of the country; the entrance money being a guinea and a penny (confound his foolishness, there went a gown that I ought to have had.) Whilst some lodges will make men *odd* (they are odd enough at home, without such nonsense) for five shillings, others for half a crown; but there is always an odd penny, and God knows (I beg your pardon, God slip out! habit) that these *oddities* made an *Odd Fellow* *odd enough* at home; for all the odd pence, shillings, and pounds, that might be better applied, go to make him even with his odd fellows, in their carousals and brotherly debaucheries.

My husband is a little tradesman, and his *oddities* abroad have greatly prevented his keeping even at home; whilst his love for me and the children is abstracted to make room for a love of lodge nights and all nights with his confounding *odd fellows*. If I were a widow to-morrow, I would make a vow never to marry again with an *odd fellow*, a *mason*, a *druid*, or with a man who was connected with any secret society.

Until now, that your exposure of masonry has come out, I have been distracted to know what the grand secrets could be; and when, with all the winning ways I could devise, I tried to get on the weak side of my husband, I was met with a high talk about the honour and confidence of secrecy. When your moralist on secrecy appeared, I had nearly overcome him, with the argument, that there could be nothing good that was secret; but it was not enough, nothing availed me, until you exposed the Freemasons: then, my *odd fellow* began to feel ashamed of himself, and has looked weekly for his portrait in your admirable book of Revelations.

The officers are, a Noble Grand with his two supporters; a Vice Grand with his two supporters; a Noble Father, who is a Past Noble Grand: a Secretary, a Warden, and a Tiler or Guardian.

The Noble Grand wears a scarlet robe trimmed with sable fur and a wig, such as the Judges wear when sitting in Banco.—The Vice Grand wears a blue robe edged with the same and a similar wig.—The other officers wear a sash over the left shoulder, hanging in a tie at the right side.

The object being conviviality, the ceremonies are brief. To open a lodge, the Tiler or Guardian is placed at the door with a drawn sword, and he is one who generally knows all the members. The Noble Grand gives three knocks and is answered with three by the Vice. He calls for silence, while he opens the lodge. The right-hand supporter proclaims, that, at the command of the Noble Grand, the lodge is duly opened. If there be no initiation they proceed to toasts and songs. The first toast is the *King*, given by the Noble Grand. The ceremony at toasting, or when a toast is given from the chair, is, for all present to lift their cups or glasses, put them to their breasts, draw them back again, and hold them out at full arm's length, which is repeated three times. Then all stamp with their feet on the floor, keeping time as near as possible.

When a member enters the lodge, he knocks thrice on the door. The Guardian demands his name and reports it to the Noble Grand, who orders admittance. The member enters, makes a bow and the sign to the Noble Grand and passes to a seat. When a Past Grand enters, he is received with a clapping of hands from the company.

Every Past Grand is presented with a crimson sash, vandyked with velvet, and edged with gold. He is allowed to take it home; but always expected to wear it in the Lodge.

When an initiation takes place, the brother, who has proposed the candidate, goes and brings him to the door of the lodge blindfolded, and gives the three knocks. The Guardian answers with the knocks and says, who comes there? The reply is:—A brother with a friend, who wishes to be initiated into our most honorable order. The Guardian reports to the Noble Grand and receives an order to admit them. In opening the door, he makes as much noise as possible with the chain that crosses it. As the new Noodle enters, all the brethren stamp and clap and make all possible noise. They have also a pair of very heavy clappers, such as farmer's boys use, to frighten birds from a corn field, and these are clapped close to his ears to frighten him. The Warden seizes him by the collar of the shirt, with a violence that often breaks cloth, or stitches, or buttons, and says, in a fierce tone: "Stand thou presumptive mortal, and know, that the best and wisest of men have been odd fellows in all ages."

Noodle, for all such men must be noodles, notwithstanding what the warden has just said, is led to the Vice Grand, who reads a short address. Then to the Noble Grand, who reads an address upon morals, telling him his duty towards himself and all mankind; that their purpose is conviviality, to cement friendship and to endeavor to make every man a brother.

Next comes the obligation. Noodle is desired to place his right hand on his left breast and his left hand upon a sharp instrument or destructive weapon, and to repeat a most serious and solemn obligation, which is very similar to the masonic obligations. My odd husband has got an odd head and cannot recollect all the words of the addresses, songs and oath.

After the obligation, comes a curse, which is still worse, and truly atrocious: expressing a hope, that curses may fall upon himself, children, and children's children, so that they may rot alive and feel life and misery to the last that remains of them, if he violates the obligation.

Before the badge is taken from his eyes, all the brethren

put on masks of all sorts and sizes ; the Noble Grand in a black one. When he recovers his sight, he is desired to look round and see if he knows the friend who introduced him. He cannot distinguish him in the mask. A brother near the canopy sings a song, which begins thus :—

Brother, attentive stand
While our most Noble Grand
Gives you the charge.

The charge explains the masks, cautioning him to examine man through all disguises, to use caution, to be charitable, to be just in all his actions, &c. ; a subject as a whole that occupies a good reader ten minutes.

Noodle is then conducted to the Noble Father, who reads a few lines of poetry, beginning thus :—

Be circumspect my son,
Your sire would now advise,
Whatever you practice well,
Will prove you good and wise.

First keep your faith, nor ever once disclose
Our secrets to your dearest friends or foes.

There are a few other moral recommendations, which end in wishing that he may live long and die happy. Noodle is also told, that he must not sing either a political or an obscene song, nor give a toast or sentiment of that kind ; and that he must not come to the lodge in a colored neckcloth, but always in black or white.

The Warden instructs him in the sign ; which is to draw the thumb of the right-hand across the bottom of the chin, with the elbow square, and the left hand on the heart.

The grip is to take the middle finger of the right-hand with the fore-finger and thumb of your right. The word is FRIENDSHIP.

Noodle, being thus initiated, joins the company ; the health of the new made brother is given from the chair, and the ceremony of waving cups and glasses observed.

Next comes a song, the first verse of which runs thus :—

When friendship, love and truth are found
Among a band of brothers ;
The cup of joy goes gaily round,
Each shares the bliss of others.

How grand in age, how fair in youth
Are holy friendship, love and truth.

Before the lodge is closed, the Noble Grand asks if any Past Grand Officer or other brother has any thing to propose for the good of odd fellowship. After a pause, and if nothing is proposed, all exclaim "hearty good wishes."

The question is thus put and answered three times. The Noble Grand requests silence, while he closes the lodge. His right-hand supporter declares the lodge to be closed, as the command of the Noble Grand and to stand closed until an appointed meeting night, when it will again open for harmony and good fellowship.

There is another class, which is called the imperial order, the chairman of which is called the Grand Imperial; but the sign, word and grip are the same. There is no higher degree. They teach nothing and profess nothing but friendship and harmony: and for that, what need can there be of such an oath, such a commination, and such Tom-fool ceremonies?

So, Sir, I have done. I am quite delighted in my final triumph over my old odd fellow, and can scarcely contain my name; but, as that was a pledge, and though I can laugh at him at home, I should not like to have him laughed at abroad. I shall only further tell you and your readers, that I am

THE WIFE OF AN ODD FELLOW.

ON THE DRUIDS.

SIR,

LONDON, Oct. 1st.

First, this society, as with the Masons, is governed by a Grand Lodge of England, to which certain fees are paid. The Grand Lodge is held at a house near Charing Cross, I believe, but was originally in Oxford street. I rather think it is at the British Coffee House; where any one may get made a Druid for five shillings; and, afterwards sing a song, smoke his pipe, get drunk, kick up a row in the street, get into the watch-house, or go home, which he pleases. The fee for making is generally more in the country Lodges, of which there are several in different parts of the country. The

principal affairs of the meetings are singing, smoking, and drinking; and, now and then, *marking a flat*, a term used when a new member is introduced.

The officers are termed the Noble Grand Arch Druid, the Vice Arch, 1st, 2d, 3d, and 4th, Bards, Secretary, and Guardian. The Landlord of the house, in which the lodge is held, is usually called the host. The Arches and Bards wear dresses of linen, like surplices, and long grey beards. The ceremony of opening and closing is short and somewhat in the masonic style; but with the addition of singing.

When a candidate is introduced, he is brought blindfolded to the door, received by the Guardian, presented with a branch of the sacred mistletoe, and led by a rope or chain into the middle of the Lodge, which is generally painted to represent a wood and large stones. Sometimes a distant view of Stonehenge is seen.

The Druids of our day are no more like the Druids that frequented that astonishing place, than you are like the Pope in the opinions for which you are now so shamefully confined. He is then asked some foolish questions, which, he, of course, answers as desired, and is obligated or sworn on the Bible, in the masonic way, to keep the secrets, &c., under no less a penalty, than that of being hewn to pieces with an axe, as *Samuel* the prophet hewed *Agag*, king of the *Amalekites*. Being thus sworn, he is led round the room, and the following ceremony takes place. One shakes a tea tray up and down with peas in it; another shakes a large sheet of tin or iron plate; a third puts a red hot poker into a large can of water; a fourth treats the blind Noodle with a hot poker to one cheek, whilst a fifth puts a piece of cold metal to the other. All this is done to represent hail, wind, thunder, &c. &c. The candidate is then brought to light amidst loud singing of

“ With Evergreen his brows entwine
And hail him with your songs sublime,
Till from Great Togodubline, &c.

A pedestal stands before him, and a compost of salt, spirits of wine, verdigrease, &c. is burning to give the finish to the grey beards. The candidate is then entrusted with the signs and words, takes his seat, his pipe and pot, is called on for a song by the Noble Arch, requested to be regular in his atten-

dance, to introduce as many members as he can, and also to speak highly of the order, in his goings to and fro and up and down the country.

I had nearly forgotten to state, that at a short account of the birth, progress, &c. of the Great Togodubiline (a sort of Solomon among the Druids) is given; but too foolish to be inserted here, having neither sense nor meaning in it.

The signs, grip, &c. are given as follows:—Give one rap at the door, which is opened; and if you are known to the Guardian, you are reported, walk on to the middle of the room, face the Noble Grand, and salute him *a militaire*. This is done somewhat in the way in which soldiers salute their officers when they pass them—two fingers straight, two bent, lay the hand on the forehead, palm outward. The Noble Grand Arch will return it by laying his finger and thumb on his chin (each side) and draw it down, as if feeling his beard. You then do the same, place your hat under your left arm, make a motion with your fore-finger round the inside edge, so as to form a half circle from within outwards.

The Grip is by pressing the thumb between the two fore-fingers at the first joint.

The word is Seretonius Paulinus given in syllables.

Paulinus Seretonius, the Druids say, was a Roman General, that drove the Ancient Druids from Britain to the Island of Mona, and nearly murdered the whole. In consequence, the remainder held his name in abhorrence, and, by reversing the name, used it as a test word.

Mona is also a pass-word used by some lodges.

I believe, Sir, that I have now given a general outline of the order, and have only further to observe, that any person applying to be admitted, who is not known to the Guardian, would have to go through the whole ceremony.

With best thanks for the excellent exposure you have given of masonry, and with hopes, that you will so expose every secret association,

I remain, Sir,

Your well wisher and Brother Druid,

TOGODUBILINE.

P. S.—There is an Arch Chapter attached to some lodge, of Druids; but so inferior, paltry a thing, that, when I say.

C

beneath Druidism in general, I trust, I need not plead an excuse for not explaining it. It is never given but for the purpose of extorting a few shillings more from the already duped Noodle.

ON THE ORIGIN OF FREE-MASONRY.

It is always understood that Free-Masons have a secret which the carefully conceal; but from every thing that can be collected from their own accounts of Masonry their real secret is no other than their origin, which but few of them understand; and those who do, envelope it in mystery. The society of Masons are distinguished into three classes or degrees. 1st, the Entered Apprentice. 2d, the Fellow Craft.

3rd, the Master-Mason. The entered apprentice knows but little more of Masonry than the use of signs and tokens, and certain steps and words, by which Masons can recognise each other, without being discovered by a person who is not a mason. The fellow-craft is not much better instructed in masonry than the entered apprentice. It is only in the Master-Mason's Lodge that whatever knowledge remains of the origin of masonry is preserved and concealed. In 1730, Samuel Pritchard, member of a constituted lodge in England, published a treatise entitled *Masonry Dissected*; and made oath before the Lord Mayor of London that it was a true copy.

Samuel Pritchard maketh oath that the copy hereunto annexed is a true and genuine copy in every particular. In his work he has given the catechism, or examination in question and answer, of the apprentice, the fellow-craft and the Master Mason. There was no difficulty in his doing this as it is mere form.

In his introduction he says, "The original institution of masonry consisted in the foundation of the liberal arts and sciences, but more especially on Geometry; for at the building of the Tower of Babel the art and mystery of Masonry was first introduced, and from thence handed down by Euclid, a worthy and excellent Mathematician of the Egyptians; and he communicated it to Hiram, the Master Mason concerned in building Solomon's Temple in Jerusalem."

Besides the absurdity of deriving masonry from the building of Babel, where, according to the story, the confusion of languages prevented builders understanding each other, and consequently of communicating any knowledge they had, there is a glaring contradiction in point of chronology in the account he gives.

Solomon's Temple was built and dedicated 1004 years before the christian era ; and Euclid, as may be seen in the tables of chronology, lived 277 years before the same era. It was therefore impossible that Euclid could communicate any thing to Hiram, since Euclid did not live till 700 years after the time of Hiram.

In 1783 captain George Smith, inspector of the Royal Artillery Academy, at Woolwich, in England, and Provincial Grand Master of Masonry for the county of Kent, published a treatise entitled *The Use and Abuse of Free Masonry*.

In his chapter of the antiquity of masonry he makes it to be coeval with creation, "When, says he, the sovereign architect raised on masonic principles, the beautiful globe, and commanded that master science, Geometry, to lay the planetary world, and to regulate by its laws the whole stupendous system in just unerring proportion, rolling round the central sun."

"But, continues he, I am not at liberty publicly to undraw the curtain, and openly to descant on this head, it is sacred, and ever will remain so ; those who are honoured with the trust will not reveal it, and those who are ignorant of it cannot betray it." By this last part of the phrase, Smith means the two inferior classes, the fellow-craft and the entered apprentice, for he says in the next page of his work, "It is not every one that is barely initiated into Free-Masonry that is entrusted with all the mysteries thereto belonging ; they are not attainable as things of course, nor by every capacity."

The learned but unfortunate Doctor Dodd, Grand Chaplain of Masonry, in his oration at the dedication of Free-Mason's Hall, London, traces Masonry through a variety of stages. Masons, says he, are well informed from their own private and interior records that the building of Solomon's Temple is an important era, from whence they derive many mysteries of their art. "Now says he, be it remembered that this great event took place above 1000 years before the

Christian era, and consequently more than a century before Homer, the first of the Grecian Poets, wrote ; and above five centuries before Pythagoras brought from the east his sublime system of truly masonic instruction to illuminate our western world.

" But remote as this period is, we date not from thence the commencement of our art. For though it might owe to the wise and glorious King of Israel, some of its many mystic forms and hieroglyphic ceremonies, yet certainly the art itself is coeval with man, the great subject of it.

" We trace, continues he, its footsteps in the most distant the most remote ages and nations of the world. We find among the first and most celebrated civilizers of the East. We deduce it regularly from the first astronomers on the plains of Chaldea, to the wise and mystic kings and priests of Egypt, the sages of Greece, and the philosophers of Rome."

From these reports and declarations of Masons of the highest order in the institution, we see that Masonry, without publicly declaring so, lays claim to some divine communication from the creator in a manner different from, and unconnected with, the book which the Christians call the bible ; and the natural result from this is that Masonry is derived from some very ancient religion wholly independent of, and unconnected with that book. To come then at once to the point, *Masonry* (as I shall shew from the customs, ceremonies, hieroglyphics and chronology of Masonry) is derived, and is the remains of, the religion of the ancient Druids ; who like the magi of Persia and the priests of Heliopolis in Egypt, were Priests of the sun. They paid worship to this great luminary, as the great visible agent of a great invisible first cause, whom they styled time without limits.

In Masonry many of the ceremonies of the Druids are preserved in their original state, at least without any parody. With them the sun is still the sun ; and his image, in the form of the sun, is the great emblematical ornament of Masonic Lodges and Masonic dresses. It is the central figure on their aprons, and they wear it also pendant on the breast in their lodges and in their processions.

At what period of antiquity, or in what nation, this religion was first established, is lost in the labyrinth of unrecorded times. It is generally ascribed to the ancient Egyptians, the

Babylonians and Chaldeans, and reducer afterwards to a system regulated by the apparent progress of the sun through the 12 signs of the Zodiac by Zoroaster the law-giver of Persia, from whence Pythagoras brought it into Greece. It is to these matters Dr. Dodd refers in the passage already quoted from his oration.

The worship of the sun as the great visible agent of a great invisible first cause, time without limits, spread itself over a considerable part of Asia and Africa, from thence to Greece and Rome, through all ancient Gaul and into Britain and Ireland.

Smith, in his chapter on the Antiquity of Masonry in Britain, says, that, "Notwithstanding the obscurity which envelopes Masonic history in that country, various circumstances contribute to prove that Free-Masonry was introduced into Britain 1030 years before Christ."

It cannot be Masonry in its present state that Smith here alludes to. The Druids flourished in Britain at the period he speaks of, and it is from them that Masonry is descended. Smith has put the child in the place of the parent.

It sometimes happens as well in writing as in conversation that a person lets slip an expression that serves to unravel what he intends to conceal, and this is the case with Smith, for in the same chapter he says, "The Druids, when they committed any thing to writing, used the Greek alphabet, and I am bold to assert that the most perfect remains of the Druids' rites and ceremonies are preserved in the customs and ceremonies of the Masons that are to be found existing among mankind. My brethren, says he, may be able to trace them with greater exactness than I am at liberty to explain to the public."

This is a confession from a Master Mason, without intending it to be so understood by the public, that Masonry is the remains of the religion of the Druids; the reason for the Masons keeping this a secret, I shall explain in the course of this work.

As the study and contemplation of the Creator, in the works of the creation, of which the Sun, as the great visible agent of that Being, was the visible object of the adoration of Druids, all their religious rites and ceremonies had reference to the apparent progress of the sun through the twelve signs

of the Zodiac, and his influence upon the earth. The Masons adopt the same practices. The roof of their Temples or Lodges is ornamented with a sun, and the floor is a representation of the variegated face of the earth, either by carpeting or Mosaic Work.

Free Masons Hall, in great Queen-street, Lincolns Inn fields, London, is a magnificent building, and cost upwards of 12,000 pounds sterling. Smith, in speaking of this building says, (page 152) "The roof of this magnificent Hall, is, in all probability, the highest piece of finished architecture in Europe. In the centre of this roof, a most resplendent sun is represented in burnished gold, surrounded with the twelve signs of the Zodiac, with their respective characters :

Aries ♈.
Taurus ♉.
Gemini ♊.
Cancer ♋.
Leo ♌.
Virgo ♍.

Libra ♎.
Scorpio ♏.
Sagittarius ♐.
Capricornus ♑.
Aquarius ♒.
Pisces ♓.

After giving this description, he says, "The emblematical meaning of the sun is well known to the enlightened and inquisitive Free-Mason ; and as the real sun is situated in the centre of the universe, so the emblematical sun is the centre of real Masonry. We all know, continues he, that the sun is the fountain of light, the source of the seasons, the cause of the vicissitudes of day and night, the parent of vegetation, the friend of man ; hence the scientific Free-Mason only knows the reason why the sun is placed in the centre of this beautiful hall."

The masons, in order to protect themselves from the persecution of the Christian church, have always spoken in a mystical manner of the figure of the sun in their lodges, or, like the astronomer Lalande, who is a mason, been silent upon the subject.

The Lodges of the Masons, if built for the purpose, are constructed in a manner to correspond with the apparent motion of the sun. They are situated East and West. The Master's place is always in the East. In the examination of an Entered Apprentice, the Master, among many other questions, asks him,

Q. How is the Lodge situated ?

A. East and West.

Q. Why so ?

A. Because all churches and chapels are or ought to be so.

This answer, which is mere catechismal form, is not an answer to the question. It does no more than remove the question a point further, which is, why ought all churches and chapels to be so? But as the Entered Apprentice is not initiated into the druidical mysteries of Masonry, he is not asked any questions to which a direct answer would lead thereto.

Q. Where stands your Master ?

A. In the east.

Q. Why so ?

A. As the sun rises in the East and opens the day, so the Master stands in the East (with his right hand upon his left breast, being a sign, and the square about his neck) to open the lodge and set his men at work.

Q. Where stand your Wardens ?

A. In the West.

Q. What is their business ?

A. As the sun sets in the West to close the day, so the Wardens stand in the west (with their right hands upon their left breasts, being a sign, and the level and plumb, rule about their necks) to close the lodge, and dismiss the men from labour, paying them their wages.

Here the name of the sun is mentioned, but it is proper to observe, that in this place it has reference only to labour or to the time of labour, and not to any religious druidical rite or ceremony, as it would have with respect to the situation of Lodges East and West. I have already observed in the chapter on the origin of the christian religion, that the situation of churches East and West is taken from the worship of the sun which rises in the East. The christians never bury their dead on the north side of a church ; and a Mason's Lodge always has, or is supposed to have, three windows, which are called fixed lights, to distinguished them from the moveable lights of the sun and the moon. The Master asks the Entered Apprentice

Q. How are they (the fixed lights) situated ?

A. East, west, and south.

Q. What are their uses?

A. To light the men to and from their work.

Q. Why are there no lights in the North?

A. Because the sun darts no rays from thence.

This among numerous other instances shews that the christian religion and Masonry have one and the same common origin, the ancient worship of the sun.

The high festival of the masons is on the day they call St. John's day; but every enlightened mason must know that holding their festival on this day has no reference to the person called St. John; and that it is only to disguise the true cause of holding it on this day, that they call the day by that name. As there were Masons, or at least Druids, many centuries before the time of St. John, if such person ever existed, the holding their festival on this day must refer to some cause totally unconnected with John.

The case is, that the day called St. John's day is the 24th of June, and is what is called *midsummer day*. The sun is then arrived at the summer solstice; and with respect to his meridional altitude, or height at high noon, appears for some days to be of the same height. The astronomical longest day, like the shortest day, is not every year, on account of leap year, on the same numerical day, and therefore the 24th of June is always taken for midsummer day; and it is in honour of the sun, which has then arrived at his greatest height in our hemisphere, and not any thing with respect to St. John, that this annual festival of the Masons, taken from the Druids, is celebrated on midsummer day.

Customs will often outlive the remembrance of their origin, and this is the case with respect to a custom still practised in Ireland, where the Druids flourished at the time they flourished in Britain. On the eve of St. John's day, that is, on the eve of midsummer day, the Irish light fires on the tops of the hill. This can have no reference to St. John; but it has emblematical reference to the sun, which on that day, is at his highest summer elevation, and might in common language be said to have arrived at the top of the hill.

As to what masons and books of masonry tell us of Solomon's Temple at Jerusalem, it is no ways improbable that some masonic ceremonies may have been derived from the building of that Temple, for the worship of the sun was in

practice many centuries before the temple existed, or before the Israelites came out of Egypt. And we learn from the history of the Jewish Kings, 2 Kings, chap. 22, 23, that the worship of the sun was performed by the Jews in that temple. It is, however, much to be doubted, if it was done with the same scientific purity and religious morality, with which it was performed by the Druids, who by all accounts that historically remain of them, were a wise, learned, and moral class of men. The Jews, on the contrary, were ignorant of astronomy, and of science in general, and if a religion founded upon astronomy, fell into their hands, it is almost certain it would be corrupted. We do not read in the history of the Jews, whether in the bible or elsewhere, that they were the inventors or the improvers of any one art or science. Even in the building of this temple, the Jews did not know how to square and frame the timber for carrying on the work, and Solomon was obliged to send to Hiram, King of Tyre, (Zidon) to procure workmen; "*for thou knowest*, (says Solomon to Hiram) 1 Kings, chap. 5, v. 6) that there is not among us any that can skill to hew timber like unto the Zidonians." This Temple was more properly Hiram's Temple than Solomon's, and if the Masons derive any thing from the building of it, they owe it to the Zidonians and not to the Jews.—But to return to the worship of the sun in this Temple.

It is said, 2 Kings, chap. 23, v. 5, "and King Josiah put down all the idolatrous priests that burned incense unto the sun, the moon, the planets, and all the host of heaven."—And it is said at the 11th v. "and he took away the horses that the Kings of Judah had given to the sun at the entering in of the house of the Lord, and burned the chariots of the sun with fire, v. 13, and the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon, the King of Israel, had builded for Astoreth, the abomination of the Zidonians (the very people that built the temple) did the King defile.

Besides these things, the description that Josephus gives of the decorations of this Temple, resemble on a large scale those of a Mason's Lodge. He says that the distribution of the several parts of the Temple of the Jews represented all nature, particularly the parts most apparent of it, as the sun, the moon, the planets, the zodiac, the earth, the elements,

and that the system of the world was retraced there by numerous ingenious emblems. These, in all probability, are what Josiah, in his ignorance, calls the abomination of the Zidodians.* Every thing, however, drawn from this Temple† and applied to Masonry, still refers to the worship of the sun, however corrupted or misunderstood by the Jews, and consequently to the religion of the Druids.

Another circumstance which shews that Masonry is derived from some ancient system, prior to, and unconnected with, the christian religion, is the chronology, or method of counting time; used by the Masons in the records of their Lodges. They make no use of what is called the christian era, and they reckon their months numerically as the ancient Egyptians did, and as the Quakers do now. I have by me a record of a French Lodge at the time the late Duke of Orleans, then Duke de Chartres, was Grand Master of Masonry in France. It begins as follows.

Le trentieme jour du sixieme mois de l'an de la V. L. cinq mil septcent soixante treize," that is The thirtieth day of the sixth month of the year of the venerable Lodge, five thousand seven hundred and seventy-three. By what I observe in English books of Masonry, the English Masons use the initials A. L. and not V. L. By A. L. they mean in the year of the Lodge, as the christians by A. D. mean in the year of the Lord. But A. L. like V. L. refers to the same chronological era, that is, to the supposed time of the Creation.

Though the Masons have taken many of their ceremonies and hieroglyphics from the ancient Egyptians, it is certain they have not taken their chronology from thence. If they

* Smith in speaking of a Lodge says, when the Lodge is revealed to an entering Mason, it discovers to him a *representation of the World*; in which from the wonders of nature, we are led to contemplate her great Original, and worship him from his mighty works; and we are thereby also moved to exercise those moral and social virtues which become mankind as the servants of the great Architect of the world.

† It may not be improper here to observe, that the law called the law of Moses, could not have been in existence at the time of building this Temple. Here is the likeness of things in heaven above, and in earth beneath. And we read in 1 Kings, chap. 6, 7, that Solomon made cherubs and cherubims, that he carved all the walls of the house round about with cherubims and palm-trees, and open flowers, and that he made a molten sea, placed on twelve oxen, and that the ledges of it were ornamented with lions, oxen and cherubims; all this is contrary to the law of Moses.

had, the church would soon have sent them to the stake ; as the chronology of the Egyptians, like that of the Chinese, goes many thousand years beyond the bible chronology.

The religion of the Druids, as before said, was the same as the religion of the ancient Egyptians. The priests of Egypt were the professors and teachers of science, and were styled priests of Heliopolis, that is, of the city of the Sun. The Druids in Europe, who were the same order of men, have their name from the Teutonic or ancient German language ; the Germans being anciently called Teutones. The word Druid signifies a wise man. In Persia they were called magi, which signifies the same thing.

“Egypt, says Smith, from whence we derive many of our mysteries, hath always borne a distinguished rank in history, and was once celebrated above all others for its antiquities, learning opulence, and fertility. In their system, their principal hero-gods, Osiris and Isis, theologically represented the supreme Being and universal Nature ; and physically, the two great celestial luminaries, the sun and the moon, by whose influence all nature was actuated. The experienced brethern of the society (says Smith in a note to this passage) are well informed what affinity these symbols bear to Masonry, and why they are used in all Masonic Lodges.”

In speaking of the apparel of the Masons in their Lodges, part of which, as we see in their public processions, is a white leather apron, he says, “the Druids were apparelled in white at the time of their sacrifices and solemn offices. The Egyptian Priests of Osiris wore snowwhite cotton. The Grecian and most other priests wore white garments. As Masons, we regard the principles of those *who were the first worshippers of the true God*, imitate their apparel, and assume the badge of innocence.

“The Egyptians, continues Smith, in the earliest ages, constituted a great number of Lodges, but with assiduous care kept their secrets of Masonry from all strangers. These secrets have been imperfectly handed down to us by oral tradition only, and ought to be kept undiscovered to the labourers, crafts-men, and apprentices, till by good behaviour, and long study, they become better acquainted in Geometry and the liberal arts, and thereby qualified for Masters and Wardens, which is seldom or ever the case with English Masons.”

Under the head of Free-Masonry, written by the astronomer Lalande, in the French Encyclopedia, I expected from his great knowledge in astronomy, to have found much information on the origin of Masonry; for what connection can there be between any institution and the sun and twelve signs of the Zodiac, if there be not something in that institution, or in its origin, that has reference to astronomy. Every thing used as an hieroglyphic, has reference to the subject and purpose for which it is used; and we are not to suppose the Free-Masons, among whom are many very learned and scientific men, to be such idiots as to make use of astronomical signs without some astronomical purpose.

But I was much disappointed in my expectation from Lalande. In speaking of the origin of Masonary, he says, "*L'origine de la maconerie se perd, comme tont d'autres, dans l'obscurite des temps;*" that is, the origin of masonry, like many others, loses itself in the obscurity of time. When I came to this expression, I supposed Lalande a Mason, and on enquiry found he was. This passing over saved him from the embarrassment which masons are under respecting the disclosure of their origin, and which they are sworn to conceal. There is a society of masons in Dublin who take the name of Druids; these masons must be supposed to have a reason for taking that name.

I come now to speak of the cause of secrecy used by the masons.

The natural source of secrecy is fear. When any new religion over-runs a former religion, the professors of the new become the persecutors of the old. We see this in all the instances that history brings before us. When Hilkiah the Priest and Shaphan the scribe, in the reign of king Josiah, found, or pretended to find, the law, called the law of Moses, a thousand years after the time of Moses, and it does not appear from the 2d Book of Kings, chapters 22, 23, that such law was ever practised or known before the time of Josiah; he established that law as a national religion, and put all the priests of the sun to death. When the christian religion over-ran the Jewish religion, the Jews were the continual subject of persecution in all christian countries. When the Protestant religion in England over-ran the Roman Catholic religion, it was made death for a catholic priest to be found

in England. As this has been the case in all the instances we have any knowledge of, we are obliged to admit it with respect to the case in question, and that when the christian religion over-ran the religion of the Druids in Italy, ancient Gaul, Britain, and Ireland, the Druids became the subject of persecution. This would naturally and necessarily oblige such of them as remained attached to their original religion to meet in secret and under the strongest injunctions of secrecy. Their safety depended upon it. A false brother might expose the lives of many of them to destruction; and from the remains of the religion of the Druids, thus preserved, arose the institution which, to avoid the name of Druid, took that of Mason, and practised, under this new name, the rights and ceremonies of Druids.

Copy of a letter addressed to W. Williams, Grand Master for the County of Dorset, England: continued from part third.

In relation to the physi-symbolical figures of Pythagoras, it may be observed, that the sun presents the only constant and perfect circle, in what we call the natural world. A full moon is also a perfect circle to the eye, but it is not permanent. The sun is the only geometrical figure presented to the human eye in this natural world, referring to the earlier ages of mankind; for the modern discoveries in chrySTALLIZATION were unknown to Pythagoras, though he seems to have had a symbolical idea of them, or a geometrical notion of the compactings of matter. To the eye of an ignorant man, there is not geometrical figure to be seen on or from this planet, except the sun or periodical full moon, all else even to microscopic view, is rugged and mis-shapen, all evidently the work of accident and blind, undesigned circumstances. The human skin presents a fine texture to the eye; but look at it through a good microscope and you may instantly account for its growth. It is a surf thrown out from the blood vessels of the body, wave after wave, until there be a solid porus and adhesive surface. Almost every liquid has a pow-

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er to form such a skin or surface. And Mackey has gone so far as to trace the origin of a planet to it, or to a very similar principle.

Pythagoras, we know as a matter of history, was initiated into the esoteric doctrines of the Egyptian Priests, and subsequently taught them to his pupils under symbolical or geometrical figures, making a circle the emblem of the sun, or what we term the universe; for, though, we, now, have something like a correct idea of other suns and solar systems, we have no proof, that any of the Grecian Philosophers had the same ideas. As far as their cogitations could extend, without the aid of instruments and a knowledge of the science of chemistry, they approached to correctness; but the system of each philosopher had many defects, which a further advance in knowledge has brought to light. Still, experience must have taught all mankind to look upon the sun as the fountain of animal and vegetable life, and deviation from that experience must have been the cause, of the fabled personifications of its powers and purposes. Hence, I infer, that the esoteric doctrines of the Egyptian Priests were those of the sun-worship, or an attributing of animal and vegetable life to the powers of the sun upon the earth; and that the exoteric doctrines of those Priests were corrupted personifications of the same worship, under the names of Osiris, Apis and a multitude of other names and emblems.

The sun, or a blazing circle, makes a point in all the known ancient mysteries, and was painted in almost all the ancient temples, and from this circumstance, combined with the foregoing observations, I also infer, that it has been an emblem copied among masons, as a relic of other mysteries, though they, one and all, from first to last, have been ignorant of its symbolical meaning. Every system, emblem or mystery of this kind, gets corrupted as it grows old, until the original purposes are wholly perverted. Hence, the source of mythology; and hence, the fountain of that vice called religion. When error once takes root, its growth is rapid, its branches and foliage become luxuriant, and it has the lamentable property of obscuring truth. To get fairly at truth, it is necessary to destroy this error, in root and branch, to leave the ground as open and as clear as it was before it had begun

to take root. Truth is the nature of things, the properties of matter, always the same. Error is a rejection of experience, a building of hypothetical systems, system upon system, without any foundation : bubbles blown up and swimming in the atmosphere that attract our attention and often excite our admiration ; but as soon as we attack them with any thing more solid, or even with a breath, they burst and vanish. Thus must religion burst and vanish ; thus must be extinguished that last and most contemptible of mysteries called Freemasonry.

Mr. Paine, then, was right, so far as he made the emblem of the sun in masonic lodges to be symbolical, of sun-worship. He erred only in allowing to masons too much knowledge, a knowledge of the meaning of this emblem of the origin of its adoption, and of the origin and purpose of their association. Masons know nothing of the kind, until they learn it from me. Hutchinson, in his spirit of Masonry, has made some slight allusions to sun-worship, as a part of the ancient mysteries ; but he did not rightly understand it ; nor has he made any application of the fact to Masonry.

That the masons are ignorant of the symbolical meaning of the sun in their lodges is proved by their own publications, The Scotch masons swore to admit no Jews, Turks, Infidels, Madmen or Women ; and at one time there was an exception to Papists. Much of the same spirit existed in the English lodges in the last century ; but it has gradually worn away, and known Deists and Atheists are now members of different lodges. In an old Irish book called the Pocket companion for the Irish Masons, who were chiefly if not wholly Roman Catholics, I find the following liberal sentiment : " Religious disputes are never suffered in the lodge ; for as Masons, we only pursue the universal religion, or the religion of nature. This is the cement which unites men of the most different principles in one sacred band, and brings together those who were the most distant from one another." This indicates something of sun-worship, or atheism, or something like it ; and it is corroborated in the same charge where it is said " we look upon him (God,) as the summum bonum which we come into the world to enjoy ; and according to that view to regulate our pursuits." But the Catholics of Ireland or England were never so illiberal as their protestant seceders have been.

With reference to the history of Freemasonry, I have asserted, in my first letter, that it has no claim to the antiquity of which it boasts. Where we search for evidence upon such a subject and can find none beyond a certain date, we can only attack the system, negatively and by challenging evidence of its antiquity or of its existence before a certain date. It is thus, that I have detected the non-existence of Jesus Christ and of the antedating the origin of Christianity by a century. It is thus, that I have detected the false claims of the Jews to an antiquity as a nation in Asia. A very clever writer, on the subject of the origin of the Rosicrusians and Freemasons, in the London Magazine for January 1824, after exhibiting much research upon the subject, thus concludes :—

“In general, then, I affirm, as a fact established upon historical research, that, before the beginning of the seventeenth century, no traces are to be met with of the Rosicrusian or Masonic orders. And I challenge any antiquarian to contradict me. Of course, I do not speak of individual and insulated Adepts, Cabbalists, Theosophists, &c. who, doubtless, existed much earlier. Nay, I do not deny, that, in elder writings, mention is made of the rose and the cross, as symbols of alchemy and Cabalism. Indeed it is notorious, that, in the sixteenth century, Martin Luther used both symbols on his seal ; and many protestant divines have imitated him in this. Sember, it is true, has brought together a great body of data from which he deduces the conclusion, that the Rosicrusians were of very high antiquity. But all of them prove nothing more than what I willingly concede : Alchemists, Cabbalists, and dealers in the Black Art there were unquestionably before the seventeenth century ; but not Rosicrusians and Freemasons connected into a society and distinguished by those characteristics which I have assigned in the first chapter.”

The writer in his introduction to this article, in noticing the work of a Professor Buhle upon the subject of the origin and purpose of Freemasonry (undoubtedly low and obscure as Christianity and every thing of the kind is and must have been) says :—“for as to the secret of Freemasonry, and its occult doctrines, there is a readier and more certain way of getting at those than through any professors book. To a

hoax played off by a young man of extraordinary talents in the beginning of the seventeenth century, (i. e. about 1610—14), but for a more elevated purpose than most hoaxes involve, the reader will find that the whole mysteries of Freemasonry, as now existing all over the civilized world after a lapse of more than two centuries, are here distinctly traced: such is the power of a grand and capacious aspiration of philosophic benevolence to embalm even the idlest levities, as amber enshrines straws and insects!"—He should have given us the particulars of this hoax.

Finch the Masonic Tailor, published a book attributed to a French Count, to show that Cromwell was the institutor of Freemasonry, as it has since existed in England; and, by the publication of something called French Masonry, as practised in the French army under Napoleon Bonaparte, he infers, that Cromwell and Bonaparte owed all their military and political success to this adoption of Masonry. I have never seen any historical evidence elsewhere to corroborate the one or the other case and I hold Brother Finch to be a very bad authority. Cromwell's adoption of Masonry is also said to have arisen from the circumstance, that the Royalists, who followed Charles the first, were instituted as a masonic association. No history of England that ever came under my reading has mentioned any thing of the kind, and I am very much inclined to doubt the fact. That there were various secret meetings, with pass words and signs, during a civil war of that kind, is a matter of course; but such is not a time to institute such frivolities as Freemasonry.

From Preston's illustrations of Masonry, we learn a convincing fact, that, before the eighteenth century, the association was wholly confined to the principles of the trade, and none were admitted members but those who practised the trade, either operatives or architects, or who were men of fortune and influence, and attached to architecture. Sir Christopher Wren, was the last Grand Master of the association of Masons, under its old principles. We have this fact recorded: "During the following reign, (the reign of Anne,) Masonry made no considerable progress. Sir Christopher's age and infirmities drawing off his attention from the duties of his office, the lodges decreased, and the annual festivals were entirely neglected. The old lodge of St. Paul, and a few others,

continued to meet regularly, but consisted of few members. To increase their numbers, a proposition was made and afterwards agreed to, that the privileges of Masonry should no longer be restricted to operative Masons, but extend to men of various professions, provided they were regularly approved and initiated into the order. In consequence of this resolution, many new regulations took place, and the Society once more rose into notice and esteem."

What need have we to look further than this, for the origin of Freemasonry as it now exists?

From the same book, we learn, that so late as the year 1717, there were but four lodges in London, and those thinly attended; and that there was nothing of the kind in any other of the southern parts of England. After this time, the association began to assume a new character, and to extend itself. In 1723, the present press was first called into its aid, and, from that time, it has gone on increasing. In its present character, it may be said to have flourished in England for a century; and now, I think it high time to give it its death blow, as a piece of mischievous and disgusting frivolity.

I will now introduce from Preston's illustrations, the supposed ancient manuscript on Masonry, which, Mr. Locke is said to have procured from the Bodleian Library; and, for the best illustration, I will give the whole of Preston's third book. It contains, first, a letter from Mr. Locke: second, the ancient document with Mr. Locke's Notes; third, a glossary of the document; and fourth, the notes of the author on those of Mr. Locke. The few words which I shall have to say on it will follow.

BOOK III.

THE PRINCIPLES OF MASONRY EXPLAINED.

SECT. I.

A Letter from the learned Mr. John Locke, to the Right Hon. Thomas Earl of Pembroke, with an old Manuscript on the subject of Free Masonry.

MY LORD,

6th May, 1696.

I HAVE at length, by the help of Mr. Collins, procured a copy of the MS. in the Bodleian library, which you were so curious to see; and, in obedience to your Lordship's com-

mands, I herewith send it to you. Most of the notes annexed to it are what I made yesterday for the reading of my Lady Masham, who is become so fond of Masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the Fraternity.

The MS. of which this is a copy, appears to be about 160 years old; yet (as your Lordship will observe by the title) it is in itself a copy of one yet more ancient by about 100 years; for the original is said to be the hand-writing of King Henry VI. Where that prince had it, is at present an uncertainty: but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of Masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them: but I must not detain your Lordship longer by my preface from the thing itself.

I know not what effect the sight of this old paper may have upon your Lordship; but for my own part I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the Fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly.

I am, My Lord, Your Lordship's most obedient, and most humble servant,

JOHN LOCKE.

Certayne Questyons, with Answers to the same, concerning the mysterry of MASONRYE; writtenne by the hande of kynge HENRYE, the sixth of the name, and faithfullye copyed by me JOHAN LEYLANDE, Antiquarius, by the commaunde of his† Highnesse.*

They be as followethe.

Q. What mote ytt be‡?

A. Ytt beeth the skylle of nature, the understandyng of the mighte that ys hereynne, and its sonorye werkynges: son-

* John Leylande was appointed by Henry VIII. at the dissolution of monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labour and industry.

† His Highness, meaning the said King Henry VIII. Our kings had not then the title of Majesty.

‡ What mote ytt be? That is, what may the mistery of Masonry be? The answer imports, That it consists in natural, mathematical, and mechanical knowledge. Some part of which, (as appears by what follows) the Masons pretend to have taught the rest of mankind, and some part they still conceal.

derlyche, the skylle of reckenynge, of waightes and metyn-
ges, and the true manere of faconnyng all things for mannes
use: headlye, dwellinges, and buyldynge of alle kindes, and
all other thynges that make gudde to manne.

Q. Where dyd ytt begynne?

A. Ytt dydd begynne with the * fyrste menne yn the este,
whych were before the ffyrste † menne of the weste; and
comyinge westlye, ytt hathe brougte herwyth alle comfortes
to the wylde and comfortlesse.

Q. Who dyd bryng ytt westlye?

A. The † Venetians, whoo beyng grate merchaundes, com
ed ffyrste ffromme the este ynn Venetia, for the commodyte of
marchaundysynge beithe este and weste bey the redde and
myddlonde sees.

Q. Howe comede ytt yn Engelonde?

A. Peter Gower || a Grecian, journeydde ffor kunnyng yn
Egypte, and in Syria, and yn everyche londe, whereas the
Venetians hadde plaunted magonrye, and wynnyng entrance
yn al lodges of magonnes, he learned muche, and retourn-
edde, and woned yn Grecia Magna§, wacksynge and be-

* † Fyrste menne yn the este, &c.] It should seem by this, that Masons be-
lieve there were men in the east before Adam, who is called the 'fyrste manne
of the weste;' and that arts and sciences began in the east. Some authors of
great note for learning have been of the same opinion; and it is certain that Eu-
rope and Africa, (which, in respect to Asia, may be called western countries,) were
wild and savage, long after arts and politeness of manners were in great per-
fection in China and the Indies.

† The Venetians, &c.] In the times of monkish ignorance, it is no wonder that
the Phenecians should be taken for the Venetians. Or, perhaps, if the people were
not taken one for the other, similitude of sound might deceive the clerk who first
took down the examination. The Phenecians were the greatest voyagers among
the ancients, and were in Europe thought to be the inventors of letters, which per-
haps they brought from the east with other arts.

|| Peter Gower.] This must be another mistake of the writer. I was puzzled
at first to guess who Peter Gower should be, the name being perfectly English;
or how a Greek should come by such a name: But as soon as I thought of Py-
thagoras, I could scarce forbear smiling, to find that philosopher had undergone a
metempsychosis he never dreamt of. We need only consider the French pro-
nunciation of his name, Pythagore, that is, Petagore, to conceive how easily such
a mistake may be made by an unlearned clerk. That Pythagoras travelled for
knowledge into Egypt, &c. is known to all the learned; and that he was initiated
into several different orders of Priests, who in those days kept all their learning
secret from the vulgar, is as well known. Pythagoras also made every geometri-
cal theorem a secret, and admitted only such to the knowledge of them as had first
undergone a five years silence. He is supposed to be the inventor of the 47th
proposition of the first book of Euclid, for which, in the joy of his heart, it is said
he sacrificed a hecatomb. He also knew the true system of the world, lately re-
vived by Copernicus; and was certainly a most wonderful man. See his life by
Dion. Hal.

§ Grecia Magna, a part of Italy formerly so called, in which the Greeks had
settled a large colony.

commynge a myghtye* wyseacre, and gratelyche renowned, and her he framed a great lodge at Groton†, and maked manye magonnes, some whereoffe dyde jonrneye yn Fraunce and maked manye magonnes; wherefromme, yn processe of tyme, the arte passed in Engelande.

Q. Dothe magonnes descouer here artes unto odhers?

A. Peter Gower, whenne he journeyede to lerne, was ffyrste‡ made, and annone techedde; evenne soe shulde all odhers beyn recht. Nathe-less|| magonnes hauethe alweys, yn everyche tyme, from tyme to tyme, communicatedde to mankynde soche of her secrettes as generallyche myghte be usefulle; they haueth keped back soche allein as shulde be harmfulle yff they comed yn euylle haundes, oder soche as ne myghte be holpyng wythouten the techynges to be joynedde herwyth in the lodge, oder soche as do bynde the freres more stronglyche togeder, bey the proffytte and commodytie comynge to the confrerie herfromme.

Q. Whatte artes haueth the magonnes techedde mankynde?

A. The artis* agricultura, architectura, astronomia, geometria, numares, musica, poesie, kymistrye, governmente, and relygyonne.

Q. Howe commethe magonnes more teachers than obher menne?

* Wyseacre.] This word at present signifies simpleton, but formerly had quite a contrary meaning. Wiseacre in the old Saxon is philosopher, wiseman, or wizard; and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.

† Groton.] Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

‡ Ffyrste made.] The word made I suppose has a particular meaning among the Masons; perhaps it signifies, initiated.

|| Magonnes haueth communicatedde, &c.] This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted off by Masons, and so blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

* The artes agricultura, &c.) It seems a bold pretence this of the Masons, that they have taught mankind all these arts. They have there own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

A. The hemselfe haueth allein in * arte of flyndynge neue artes, whyche, arte the ffyrste magonnes receaued from Godde ; by the whyche they fyndethe what artes hem plesethe, and the treu way of techynge the same. What odher menne doethe ffynde out, ys onelyche bey chaunce, and herfore but lytel I tro.

Q. What dothe the magonnes concele and hyde ?

A. Thay concelethe the arte of flyndynge neue artes, and thatt ys for here owne proffytte and † preise : they concelethe the arte of kepyng secretees, ‡ that soe the worlde mayeth nothings concele from them. Thay concelethe the arte of wunder werckynge, and of foresayinge thynges to comme, that so thay same artes may not be usedde of the wyckedde to an euyell ende. Thay also concelethe the § arte of chaunges, the wey of wynnynge the facultye of Abrac,* the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope ; and the universelle longage † of magonnes.

* Arte of flyndynge neue artes.) The art of inventing arts, must certainly be a most useful art. My Lord Bacon's *Novum Organum* is an attempt towards somewhat of the same kind. But I much doubt, that if ever the masons had it, they have now lost it ; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be employed in all the sciences generally, as algebra is in numbers, by the help of which, new rules of arithmetic are and may be found.

† Preise.) It seems the Masons have great regard to the reputation as well as the profit of their order ; since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they show too much regard for their own Society, and too little for the rest of mankind.

‡ Arte of kepyng secretees.) What kind of an art this is, I can by no means imagine. But certainly such an art the Masons must have : for though as some people suppose, they should have no secret at all, even that must be a secret, which, being discovered, would expose them to the highest ridicule ; and therefore it requires the utmost caution to conceal it.

§ Arte of chaunges.) I know not what this means, unless it be the transmutation of metals.

* Facultye of Abrac.) Here I am utterly in the dark.

† Universelle longage of magonnes.) An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and defer any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied : but we are told that this is not the case

Q. Wylle he teche me thay same artes ?

A. Ye shalle be techedde yff ye be werthy, and able to lerne.

Q. Dothe all magonnes kunne more then odher menne ?

A. Not so. Thay onlyche haueth recht and occasyonne more then odher menne to kunne, butt manye doeth fale yn capacity, and manye more doth want industrie, that ys per-necessarye for the gaynyngge all kunnyngge.

Q. Are magonnes gudder men then odhers ?

A. Some magonnes are not so virtuous as some odher menne : but, yn the most parte, thay be more gude then they would be yf thay war not magonnes.

Q. Doth magonnes love eidher odher myghtylye as beeth sayde ?

A. Yea verylyche, and yt may not odherwise be : for gude menne and true, kennynge eidher to be soche, doeth always love the more as they be more gude.

[Here endethe the questyonnes , and awnsweres.]

A GLOSSARY of antiquated Words in the foregoing Manuscript.

<i>Albein</i> , only	<i>Holpyngge</i> , beneficial
<i>Alweys</i> , always	<i>Kunne</i> , know
<i>Beithe</i> , both	<i>Kunnyngge</i> , knowledge
<i>Commoditye</i> , conveniency	<i>Make gudde</i> , are beneficial
<i>Confrerie</i> , fraternity	<i>Metynges</i> , measures
<i>Faconnyngge</i> , forming	<i>Mote</i> , may
<i>Foresayinge</i> , prophesying	<i>Myddlonde</i> , Mediterranean
<i>Freres</i> , brethren	<i>Myghte</i> , power
<i>Headlye</i> , chiefly	<i>Occasyonne</i> , opportunity
<i>Hem plesethe</i> , they please	<i>Odher</i> , other
<i>Hemselfe</i> , themselves	<i>Onelyche</i> , only
<i>Her</i> , there, their	<i>Per-necessarye</i> , absolutely necessary
<i>Hereynne</i> , therein	<i>Preise</i> , honour
<i>Herwyth</i> , with it	

with all masons ; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry, to acquire them. However, of all their arts and secrets, that which I desire to know is, ' The skylle of becommynge gude and parfyghte ; ' and I wish it were communicated to all mankind ; since there is nothing more true than the beautiful sentence contained in the last answer, ' That the better men are, the more they love one another ; ' virtue having in itself something so amiable as to charm the hearts of all that behold it.

Recht, right
Reckenyngs, numbers
Sonderlyche, particularly
Skylle, knowledge
Wacksynge, growing
Werck, operation
Wey, way

Whereas, where
Woned, dwelt
Wunderwerckynge, working
 miracles
Wylde, savage
Wynnynge, gaining
Ynn, into

SECT. II.

Remarks on the preceding Manuscript, and on the annotations of MR. LOCKE.

This dialogue possesses a double claim to our regard : first, for its antiquity ; and next, for the notes added to it by Mr. Locke, who, though not at that time enrolled in the order of Masons, offers very just conjectures on their history and traditions.

Every reader must feel a secret satisfaction in the perusal of this ancient manuscript, especially the true Mason, whom it more nearly concerns. The recommendation of a philosopher of as great merit and penetration as this nation ever produced, added to the real value of the piece itself, must give it a sanction, and render it deserving a serious examination.

The conjecture of the learned annotator concerning its being an examination taken before King Henry, of one of the Fraternity of Masons, is accurate. The severe edict passed at that time against the Society, and the discouragement given to the Masons by the Bishop of Winchester and his party, induced that prince, in his riper years, to make a strict scrutiny into the nature of the masonic institution ; which was attended with the happy circumstance of gaining his favor, and his patronage. Had not the civil commotions in the kingdom during his reign attracted the notice of government, this act would probably have been repealed through the intercession of the Duke of Gloucester, whose attachment to the fraternity was conspicuous.

Page 106. What mote ytt be?] Mr. LOCKE observes, in his annotation on this question, that the answer imports, Masonry consists of natural, mathematical, and mechanical knowledge ; some part of which, he says, the Masons *pretend* to have taught mankind, and some part they still conceal.—

The arts which they have communicated to the world, as particularly specified in an answer to one of the following questions ; as are also those which they have restricted to themselves for wise purposes.—Morality, however, might have been included in this answer, as it constitutes a principal part of the Masonic system.

Page 107. Where dyd ytt begynne ?] In the annotation to the answer on this question, Mr. Locke seems to suggest, that Masons believed there were men in the east before Adam, which is indeed a mere conjecture. This opinion may be countenanced by some learned authors ; but Masons comprehend the true meaning of Masonry taking rise in the east and spreading to the west, without having recourse to the Preadamites. East and west are terms peculiar to their society ; and when masonically adopted, are very intelligible,* as they refer to certain forms and established customs among themselves. From the east, it is well known, learning extended to the western world, and gradually advanced into Europe.

Page 107. Who dyd bring ytt westlye ?] The judicious correction of an illiterate clerk, in the answer to this question as well as the next, reflects credit on the ingenious annotator. The explanation is just, and the elucidation accurate.

Page 107. Howe comede ytt yn Engelonde ?] The records of the Fraternity inform us, that Pythagoras was regularly initiated into Masonry ; and being properly instructed in the mysteries of the art, propagated the principles of the order in other countries into which he travelled.

Pythagoras lived at Samos, in the reign of Tarquin, the last king of the Romans, in the year of Rome 220 : or, according to Livy, in the reign of Servius Tullius, in the year of the world 3472. He was the son of a sculptor, and was educated under one of the greatest men of his time, Pherecydes of Syrus, who first taught the immortality of the soul. On the death of his patron, he determined to trace science to its source, and to supply himself with fresh stores in every part of the world where these could be obtained. Animated by a desire of knowledge, he travelled into Egypt, and submitted

* And behold the glory of the God of Israel came from the way of the East. Ezek. xlii. 2.

to that tedious and discouraging course of preparatory discipline, which was requisite to obtain the benefit of Egyptian initiation.

When he had made himself a thorough master of all the sciences, that were cultivated in the sacerdotal colleges of Thebes and Memphis, he pursued his travels through the east, conversing with the Magi and Indian Brachmans, and mixing their doctrines with those he had learnt in Egypt. He afterwards studied the laws of Minos at Crete, and those of Lycurgus at Sparta. Having spent the earlier part of his life in this useful manner, he returned to Samos well acquainted with every thing curious either in nature or art in foreign countries, improved with all the advantages proceeding from a regular and laborious course of learned education and adorned with that knowledge of mankind which was necessary to gain the ascendant over them. Accustomed to freedom, he disliked the arbitrary government of Polycrates, then tyrant of Samos, and retired to Crotona in Italy, where he opened a school of philosophy; and, by the gravity and sanctity of his manners, the importance of his tenets, and the peculiarity of his institutions, soon spread his fame over all Italy and Greece. Among other projects which he used, to create respect, and gain credit to his assertions, he concealed himself in a cave, and caused it to be reported that he was dead. After some time he came abroad, and pretended that the intelligence which his friends gave him in his retreat, of the transactions of Crotona, was collected during his stay in the other world among the shades of the departed. He formed his disciples, who came from all parts to put themselves under his direction, into a kind of republic, where none were admitted till a severe probation had sufficiently exercised their patience and docility. He afterwards divided them into esoteric and exoteric classes: to the former he entrusted the more sublime and secret doctrines, to the latter the more simple and popular. This great man found himself able to unite the character of the legislator to that of the philosopher, and to rival Lycurgus and Orpheus in the one, Pherecles and Thales in the other; following in this particular, the patterns set him by the Egyptian priests, his instructors, who were not less celebrated for settling the civil than the religious economy of their nation. In imitation of them, Pythago-

ras gave laws to the republic of Crotona, and brought the inhabitants from a state of luxury and dissoluteness, to be eminent for order and sobriety. While he lived, he was frequently consulted by the neighbouring republics, as the composer of their differences, and the reformer of their manners : and, since his death, (which happened about the fourth year of the 70th Olympiad, in a tumult raised against him by one Ceylon,) the administration of their affairs has been generally intrusted to some of his disciples ; among whom to produce the authority of their master for any assertion was sufficient to establish the truth of it without further inquiry.

The most celebrated of the philosophical notions of Pythagoras are those concerning the nature of the Deity, the transmigration of souls into different bodies (which he borrowed from the Brachmans,) and the system of the world. He was the first who took the name of *philosopher*, that is a lover of wisdom. His system of morality was admirable. He made unity the principle of all things, and imagined that between God and man there were various orders of spiritual beings, who administered to the divine will. He believed in the doctrine of the metempsychosis, or transmigration of souls ; and held that God was diffused through all parts of the universe, like a kind of universal soul, pervading every particle of matter, and animating every living creature, from the most contemptible reptile to mankind themselves, who shared a larger portion of the Divine spirit. The metempsychosis was founded on this maxim, that as the soul was of celestial origin, it could not be annihilated ; and therefore, upon abandoning one body, it necessarily removed into another, and frequently did penance for its former vicious inclinations in the shape of a beast or an insect, before it appeared again in that of a human creature. He asserted that he had a particular faculty given him by the Gods, of remembering the various bodies his own soul had passed through, and confounded cavillers by referring them to his own experience. In his system of the world, the third doctrine which distinguishes his sect, was a supposition that the sun was at rest in the centre, and that the earth, the moon and the other planets moved round its different orbits. He pretended to have great skill in the mysterious properties of numbers, and held that some particular

ones contained a particular force and significance. He was a geometrician, and admitted only those to the knowledge of his system, who had first undergone a probation of five years silence. To his discovery is attributed the 47th proposition of the first book of Euclid,* which in geometrical solutions and demonstrations of quantities, is of excellent use ; and for which, as Mr. Locke observes, in the joy of his heart, he is said to have sacrificed a hecatomb. His extraordinary desire of knowledge, and the pains he took to propagate his system, have justly transmitted his fame to posterity.

The pupils who were initiated by him in the sciences and study of nature at the Crotonian school, brought all their goods into a common stock, contemned the pleasures of sense, abstained from swearing and ate nothing that had life. Steady to the tenets and principles which they had imbibed, they dispersed abroad, and taught the doctrines of their preceptor in all the countries through which they travelled.

Page 108. Dothe magonnes discouer there artes unto others?] Masons, in all ages have studied the general good of mankind. Every art which is necessary for the support of authority and good government, or which could extend science, they have cheerfully communicated to the world. Points of no public utility, as their peculiar tenets, mystic forms, and solemn rites, they have carefully concealed. Thus Masons have been distinguished in various countries for disseminating learning and general knowledge, while they have always kept the privileges of their own order sacred and inviolable among themselves.

Page 109. Whatte artes haueth the magonnes techedde mankynde?] The acts which the Masons have publicly taught, are here specified. It appears to have surprised the learned annotator, that religion should have been ranked among the arts taught by the Fraternity ; but it may be observed, that religion is the only tie which can bind men ; and that where there is no religion, there can be no Masonry. Among Masons, however, it is an art which is calculated to unite for a time opposite systems, without perverting or destroying those systems. By the influence of this art, the purposes of the in-

* THEOREM.) In any right-angled triangle, the square which is described upon the side subtending the right-angle, is equal to the squares described upon the sides which contain the right angle. Euclid, lib. i. prop. 47.

stitution are effectually answered, and religious animosities happily terminated.

Masons have ever paid due obedience to the moral law, and inculcated its precepts with powerful energy on their disciples. Hence the doctrine of a God, the creator and preserver of the universe, has been regulated through a succession of years. The progress of knowledge and philosophy, aided by divine revelation, having enlightened the minds of men with the knowledge of the true God, and sacred tenets of the Christian faith, Masons have readily acquiesced in a religion so wisely calculated to make men happy ; but in those countries where the Gospel has not reached, or Christianity displayed her beauties, they have inculcated the universal religion of nature ; that is to be good men and true, by whatever denomination or persuasion they are distinguished ; and by this universal system, their conduct has always been regulated. A cheerful compliance with the established religion of the country in which they live, is earnestly recommended in the assemblies of Masons ; and this universal conformity, notwithstanding private sentiment and opinion, is the art practised by them, which effects the laudable purpose of conciliating true friendship among men of every persuasion, while it proves the cement of general union.

By Masonry we are taught not to deviate from the line of instruction in which we have been educated, or disregard the principles of religion that we have originally imbibed. Though it is our rule to suit ourselves to circumstances and situation in the character of Masons, we are never to forget the wise maxims of our parents, or desert the faith in which we have been nurtured, unless from conviction we may be justified in making the change ; and in effecting that change, Masonry can have no share. The tenets of the institution, therefore, interfere with no particular faith, but are alike reconcilable to all. Religious and political disputes never engage the attention of Masons in their private seminaries : those points are left to the discussion and determination of other associations for whom the theme is better calculated ; it being a certain truth, that the wisest systems have been more frequently injured than benefitted by religious cavil.

Notwithstanding the happiest events have arisen in many periods of the history of the world, from the efforts of a wise,

pious, learned, and moderate clergy, seconded by the influence and authority of religious princes, whose counsels and example have always had a commanding power, by enabling them to do good with a facility peculiar to themselves, it must be observed with a generous concern, that those efforts have not been sufficient to extinguish the unhappy spirit of fanaticism, of whose deplorable effects almost every age has exhibited a striking picture. Enthusiastical sects have been perpetually inventing new forms of religion in various countries, by working on the passions of the ignorant and unwary, and deriving their rules of faith and manners from the fallacious suggestions of a warm imagination, rather than from the clear and infallible dictates of the word of God. One set of men has covered religion with a tawdry habit of type and allegory, while another has converted it into an instrument of dissension and discord. The discerning mind, however, may easily trace the unhappy consequences of departing from the divine simplicity of the Gospel, and loading its pure and heavenly doctrines with the inventions and commandments of men. The tendency of true religion is, to strengthen the springs of government, by purifying the motives and animating the zeal of those who govern; to promote the virtues which exalt a nation, by rendering its inhabitants good subjects and true patriots, and confirming all the essential bonds and obligations of civil society. The enemies of religion are the enemies of mankind; and it is the natural tendency of infidelity and licentiousness to dissolve the most sacred obligations, to remove the most powerful motives to virtue, and, by corrupting the principles of individuals, to poison the sources of public order and tranquility.

Such are the mischiefs arising from zeal and enthusiasm carried to excess; but when the principles of Masonry are better understood and practised, the Fraternity will be found to be the best correctors of misguided zeal and unrestrained licentiousness, and the ablest supporters of every well regulated government.

Page 109. *Howe commeth Maçonnes more teachers than other menne?*) The answer implies that Masons, from the nature and government of their association, have greater opportunities than other men to improve their talents, and therefore are allowed to be better qualified to instruct others.

Mr. Locke's observations on Masons having the art of finding new arts is judicious, and his explanation just. The Fraternity have always made the study of the arts a principal part of their private amusement ; in their assemblies, nice and difficult theories have been canvassed and explained, new discoveries produced, and those already known illustrated. The different classes established, the gradual progression of knowledge communicated, and the regularity observed throughout the whole system of their government, are evident proofs, that those who are initiated into the mysteries of the masonic art, may discover new arts ; and this knowledge is acquired by instruction from, and familiar intercourse with, men of genius and ability, who have, in their masonic disquisitions, an opportunity of displaying their talents to advantage on almost every important branch of science.

Page 110. What dothe the Magonnes concele and hyde?) The answer imports, the art of finding new arts, for their profit and praise ; and then particularises the different arts they carefully conceal. Mr Locke's remark, 'That this shews too much regard for their own society, and too little for the rest of mankind,' is rather severe, when he has before admitted the propriety of concealing from the world what is of no real public utility, lest, by being converted to bad uses, the consequences might be prejudicial to society. By the word *praise* is here meant, that honour and respect to which Masons are entitled, as the friends of science and learning, and which is absolutely necessary to give a sanction to the wise doctrines they propagate, while their fidelity gives them a claim to esteem, and the rectitude of their manners demands veneration.

Of all the arts which the Masons practise, the art of secrecy particularly distinguishes them. Taciturnity is a proof of wisdom, and is allowed to be of the utmost importance in the different transactions of life. The best writers have declared it to be an art of inestimable value ; and that it is agreeable to the Deity himself, may be easily conceived, from the glorious example which he gives, in concealing from mankind the secrets of his providence. The wisest of men cannot pry into the *arcana* of heaven ; nor can they divine to-day, what to-morrow may bring forth.

Many instances might be adduced from history, to shew the high veneration which was paid to the art of secrecy by the ancients. Pliny informs us, that Anaxarchus, being imprisoned with a view to extort from him some secrets with which he had been entrusted, and dreading lest exquisite torture might induce him to betray his trust, bit his tongue in the middle, and threw it in the face of Nicocreon the tyrant of Cyprus.—No torments could make the servants of Planus betray the secrets of their master; they encountered every pain with fortitude, and strenuously supported their fidelity amidst the most severe tortures, till death put a period to their sufferings.—The Athenians bowed to a statue of brass, which was represented without a tongue to denote secrecy.—The Egyptians worshipped Harpocrates, the god of silence, who was always represented holding his finger at his mouth.—The Romans had their goddess of silence, named Angerona, to whom they offered worship.—Lycurgus the celebrated lawgiver, as well as Pythagoras, the great scholar, particularly recommended this virtue; especially the last, who, as we have before observed, kept his disciples silent during five years, that they might learn the valuable secrets he had to communicate unto them. This evinces that he deemed secrecy the rarest as well as the noblest art.*

* The following story is related by a Roman historian (Aulus Gellius;) which, as it may be equally pleasing and instructive, we shall insert at full length.

The senators of Rome had ordained that during their consultations in the senate house, each senator should be permitted to bring his son with him, who was to depart, if occasion required; but this favour was not general, being restricted only to the sons of Noblemen; who, in those days, were tutored from their infancy in the virtue of secrecy, and thereby qualified, in their riper years, to discharge the most important offices of government with fidelity and wisdom. About this time it happened, that the senators met on a very important case, and the affair requiring mature deliberation, they were detained longer than usual in the senate house, and the conclusion of their determination was adjourned to the following day; each member engaging, in the mean time, to keep secret the proceedings of the meeting. Among other noblemen's sons who attended on the occasion, was the son of the great Pappus: a family of great renown and splendor. This youth was no less remarkable for the extent of his genius, than for the prudence of his deportment. On his return home, his mother anxious to know what important case had been debated in the senate that day, which detained the senators so long beyond the usual hour, intreated him to relate the particulars. The noble and virtuous youth told her, it was a business not in his power to reveal, he being solemnly enjoined to silence. On hearing this, her importunities were most earnest, and her inquiries more minute. By fair speeches and intreaties, with liberal promises, she endeavoured to break open this little casket of secrecy; but these proving ineffectual, she adopted rigorous measures, and had recourse to stripes and violent threats; being determined that force should extort what lenity could not effect. The youth, finding his mother's threats to be very harsh, but her

Mr. Locke has made several judicious observations on the answer which is given to the question here proposed. His being in the dark concerning the meaning of the faculty of Abrac, I am not surprised at, nor can I conceive how he could otherwise be. ABRAC is an abbreviation of the word ABRACA-

stripes more severe, with a noble and heroic spirit, thus endeavoured to relieve her anxiety, without violating his fidelity :

‘Madam, you may well blame the senate for their long sitting ; at least, for presuming to call in question a case so truly impertinent ; except the wives of the senators are allowed to consult on it, there can be no hope of a conclusion. I speak this only from my own opinion ; I know their gravity will easily confound my juvenile apprehensions ; yet, whether nature or duty instructs me to do so, I cannot tell. It seems necessary to them, for the increase of people, and the public good, that every senator should be allowed two wives ; or otherwise, their wives two husbands. I shall hardly incline to call, under one roof, two men by the name of father ; I would rather with cheerfulness salute two women by the name of mother. This is the question, Madam, and to-morrow it is to be determined.’

His mother hearing this, and he seeming unwilling to reveal it, she took it for an infallible truth. Her blood was quickly fired, and rage ensued. Without enquiring any farther into the merits of the case, she immediately dispatched messengers to all the other ladies and matrons of Rome, to acquaint them with the weighty affair under deliberation in the senate, which so nearly concerned the peace and welfare of their whole lives. The melancholy news soon spread a general alarm, and many conjectures were formed. The ladies, resolved to give their assistance in the decision of this weighty point, immediately assembled, Headed by young Papyrus’s mother, next morning they proceeded to the senate house ; and though it is remarked, that a parliament of women is seldom governed by one speaker, yet the affair being urgent, the haste pertinent, and the case (on their behalf) of the utmost consequence, the revealing woman must speak for all the rest. It was agreed, that she should insist on the necessity of the concurrence of the senator’s wives to the determination of a law in which they were so particularly interested. When they came to the door of the senate-house, such a noise was made for admission to sit with their husbands in this grand consultation, that all Rome seemed to be in an uproar. Their business, however, must be known, before they could gain an audience. This being complied with, and their admission granted, such an elaborate oration was made by the female speaker on the occasion in behalf of her sex, as astonished the whole senators. She requested, that the matter might not be hastily determined, but be seriously canvassed according to justice and equity ; and expressed the determined resolutions of herself and her sisters, to oppose a measure so unconstitutional as that of permitting one husband to have two wives, who could scarcely please one. She proposed, in the name of her sisters, as the most effectual way of peopling the state, that if any alteration were to be made in the established custom of Rome, women might be permitted to have two husbands. The senators being informed of Papyrus’s scheme to preserve his reputation, and the riddle being publicly solved, the ladies were greatly confounded, and departed with blushing cheeks ; while the noble youth, who had proved himself worthy of his trust, was highly commended for his fidelity. To avoid a like tumult in future, it was resolved, that the custom of introducing the sons of senators should be abolished. Papyrus, however, on account of his attachment to his word, and his discreet policy, was excepted from this restriction, and ever afterwards freely admitted into the senate house, where many honours were conferred upon him.

The virtue and fidelity of young Papyrus are indeed worthy of imitation : but the masons have still a more glorious example, in their own body, of a brother, accomplished in every art, who rather than forfeit his honour, or betray his trust, fell a sacrifice to the cruel hand of a barbarous assassin.

DABRA. In the days of ignorance and superstition, that word had a magical signification ; but the explanation of it is now lost.*

Our celebrated annotator has taken no notice of the Masons having the art of working miracles, and foresaying things to come. But this was certainly not the least important of their doctrines ; hence astrology was admitted as one of the arts which they taught, and the study of it was warmly recommended in former times.

The ancient philosophers applied with unwearied diligence to discover the aspects, magnitude, distances, motions, and

* Mr. Hutchinson, in his ingenious treatise, intitled *The Spirit of Masonry*, gives the following explanation of the word **ABRAC** ; which, as it is curious, I shall here insert in that gentleman's own words :

“**ABRAC**, or **ABRACAB**, was a name which Basilides, a religious of the second century, gave to God ; who, he said, was the author of three hundred and sixty-five.

The author of this superstition is said to have lived in the time of Adrian, and that it had its name after **ABRASAX** or **ABRAXAS**, the denomination which Basilides gave to the Deity. He called him the Supreme God, and ascribed to him seven subordinate powers of angels, who presided over the heavens : and also, according to the number of days in the year, held, that three hundred and sixty-five virtues, powers, or intelligences, existed as the emanations of God ; the value, or numerical distinction of the letters in the word, according to the ancient Greek numerals, made 365.

A	B	P	A	X	A	Z
1	2	100	1	60	1	200

Among antiquaries, **ABRAXAS** is an antique gem, or stone, with the word **ABRAXAS** engraved on it. There are a great many kinds of them, of various figures and sizes mostly as old as the third century. Persons professing the religious principles of Basilides wore this gem with great veneration as an amulet, from whose virtues, and the protection of the Deity, to whom it was consecrated, and with whose name it was inscribed, the wearer derived health, prosperity, and safety.

There is deposited in the British Museum, such a gem, which is a besil stone of the form of an egg. The head is in cameo, the reverse in intaglio.

In church history, **ABRAX** is noted as a mystical term, expressing the Supreme God ; under whom the Basilidians supposed three hundred and sixty-five dependent Deities : it was the principle of the Gnostic hierarchy, whence sprang their multitudes of Thrones. From **ABRAXAS** proceeded their **PRIMOGENIAL MIND** ; from the primogenial mind, the **LOGOS**, or **Word** : from the **LOGOS**, the **PRONÆSIS**, or **Prudence** ; from the **PRONÆSIS**, **SOPHIA** and **DYNAMIS**, or **Wisdom** and **Strength** ; from these two proceeded **PRINCIPALITIES**, **POWERS**, and **ANGELS** ; and from these, other angels, to the number of three hundred and sixty-five, who were supposed to have the government of so many celestial orbs committed to their care.”

revolutions of the bodies ; and, according to the discoveries they made, pretended to foretell future events, and to determine concerning the secrets of Providence. This study afterwards became a regular science.

Astrology, however vain and delusive in itself, has certainly proved extremely useful to mankind, by promoting the excellent science of astronomy. The vain hope of reading the fate of men, and the success of their designs, has been one of the strongest motives to induce them, in all countries, to an attentive observation of the celestial bodies ; whence they have been taught to measure time, mark the duration of seasons, and regulate the operations of agriculture.

The science of astrology, which is nothing more than the study of nature, and the knowledge of the secret virtues of the heavens, is founded on scripture, and confirmed by reason and experience. Moses tells us, that the sun, moon, and stars, were placed in the firmament, to be for signs as well as for seasons. We find the deity thus addressing Job, "Canst thou bind the sweet influences of the Pleiades, or loose the bonds of Orion?" We are instructed in the book of Judges, that "they fought from heaven;" the stars in their courses "fought against Sisera." The ancient philosophers were unanimous in the same opinion ; and among the moderns, we may scite Lord Bacon, and several others, as giving it a sanction. Milton thus expresses himself on the subject :

Of planetary motions and aspects
In *sextile, square, and trine*, and *opposite*,
Of noxious efficacy, and when to join
In *synod unbenign*, and taught the *fixed*
Their *influence malignant* when to *shower*, &c.

It is well known, that inferior animals, and even birds and reptiles, have a foreknowledge of futurity ; and surely nature never intended to withhold from man those favors which she has so liberally bestowed on the raven, the cat, and the sow ? No, the aches in our limbs, and the shooting of our corns, before a tempest or a shower, evince the contrary. Man, who is a microcosm, or world in miniature, unites in himself all the powers and qualities which are scattered throughout nature, and discerns from certain signs the future contingencies of his being ; finding his way through the palpable obscure to

the visible diurnal and nocturnal sphere, he marks the presages and predictions of his happiness or misery. The mysterious and recondite doctrine of sympathies in nature, is admirably illustrated from the sympathy between the moon and the sea : by which the waters of the ocean are, in a certain, though inconceivable manner, drawn after that luminary. In these celestial and terrestrial sympathies, there is no doubt that the vegetative soul of the world transfers a specific virtue from the heavens to the elements, to animals and to man. If the moon alone rules the world of waters, what effects must the combination of the solar, stellar, and lunar influences have upon the land ? In short, it is universally confessed, that astrology is the mother of astronomy ; and though the daughter may have rebelled against the mother, it has long been predicted and expected that the venerable authority of the parent would prevail in the end.

Page 111. Wylle he teche me thay same artes ?] By the answer to this question, we learn the necessary qualifications which are required in a candidate for Masonry—a good character, and an able capacity.

Page 111. Dothe all Māgonnes kunne more then odher menne ?] The answer only implies, that Masons have a better opportunity than the rest of mankind to improve in useful knowledge ; though a want of capacity in some, and of application in others, obstructs the progress of many.

Page 111. Are Māgonnes gudder menne then odhers ?] Masons are not understood to be, collectively, more virtuous in their lives and actions than other men ; but it is an undoubted fact, that a strict conformity to the rules of the profession may make them better men than they otherwise would be.

Page 111. Dothe Māgonnes love eider odher myghtylye as beeth sayde ?] The answer to this question is truly great, and is judiciously remarked upon by the learned annotator.

By the answers to the three last questions, the objection of cavillers against masonry are amply refuted : the excellency of the institution is displayed ; and every censure against it, on account of the transgressions of its professors, entirely removed. A bad man, if his character be known, can never be inrolled in our records ; and should we be unwarily led to receive an improper object ; then our endeavors are exerted

to reform him : so that, by being a Mason, it is probable he may become a better subject to his sovereign, and a more valuable member of society, than he would have done had he not been in the way of those advantages.

To conclude, Mr. Locke's observations on the whole of this curious manuscript deserve a serious and careful examination : and though he was not at the time one of the Brotherhood, he seems pretty clearly to have comprehended the value and importance of the system which he endeavored to illustrate. We may, therefore, fairly conjecture, that the favorable opinion which he conceived of the Society of Masons before his admission, was sufficiently confirmed after his initiation.

This document would make it appear, that Masonry was originally something more than a meddling with stones and mortar, and that it was superlative or metaphorical, as well as operative. The document is certainly a curious one, for it makes Masonry to be a philosophical institution, teaching and practising the whole of human knowledge real and pretended, that then existed, or that could be discovered. If it ever did possess such a character, it has the discredit to have lost it ; for it has exhibited nothing of the kind within the last century : and if Mr. Locke did enter the association, he must have met a wretched disappointment. But the document is evidently glossed, for it assumes too much. The lodge of Masons exhibits no emblems of agriculture, of music, of chemistry, or of poetry ; for the ear of corn and fall of water, or the sprig of cassia, cannot be fairly considered, nor are they represented as emblematic of agriculture.

The document itself exhibits great ignorance of history and supports masonry upon one point, that masons vainly meddle with various matters which they do not understand, and of which they make no application. Mr. Locke excuses the errors of the document, by attributing them to an ignorant clerk ; but there is no evidence of a clerk in the matter. The document is professedly, in its original, the hand writing of Henry the sixth, who if not learned in himself, could command all the learning of the country for its explanation and correction. And John Leland, who was a learned man for his day, does not seem to have detected or corrected its errors. I cannot see a single reason why Venetians should be accounted an error for Phenicians ; for, if the Phenicians brought the mystery of masonry to England, as some ma-

sons assume, this writer would have had no need to have sought the aid of Peter Gower or Pythagoras for the purpose. The document is a mixture of conceit and ignorance, such as always detects itself.

The word *kymistrye*, in a description of the arts taught by Masons, arrests my attention, for I do not understand, that such a word was in use before the seventh century. Alchymistry, we know, was practised in this country, by Roger Bacon, in the thirteenth century. But Chemistry cannot be said to have begun as a science until the eighteenth century, though a smattering of it was known in the seventeenth. This is a point which I will leave to the more learned in ancient lore. A knowledge of this kind forms no part of my ambition.

In the eighth answer, we are told, that Masons had an art to discover other arts; that they had secrets to prevent any secret from being kept from them; that they could work miracles and foretel things to come; that they had the art of changes, by which I understand the art of legerdemain; that they had the way of winning the faculty of Abrac; by which I can define nothing but witchcraft or devil-dealing; and that they had a universal language.

I am surprised, that Mr. Locke should have been duped by a document of this kind; but he was not free from superstition, he was open to all sorts of imposition and credulity. Newton was also a man of this stamp, and called Masonry the science of sciences; a description which is utterly false in fact.

It was in the reign of Henry the Sixth, that the Masonic combination formed a capital offence by statute, and we are here told, that this document so gained the esteem of Henry that he gave the masons his protection. If he did, it must have been a worshipping of the devil for fear; for we are told that the masons were masters of the then so much dreaded occult arts, or what was called the Black Art. Besides, such a document was enough to call down the thunders of the church upon these supposed sorcerers and we find, that they were persecuted by the Bishop of Winchester, which is a matter of course, if such notions were entertained of masons, or such professions made by them, as this document imports.

Upon the whole, this document is far from being creditable to the masonic association, and proves nothing more than that the secret combination had raised all sorts of strange notions among the multitude, and had perhaps induced the ma-

sons themselves to make pretensions of knowing and performing such things as those of which they were utterly ignorant. Similar popular erroneous notions have been entertained to this day. One of my correspondents assures me, that he lost an agreeable partner by her discovery, that he was a mason, and from her notion, that a mason never used a woman well. The association is a practical mischief producing no kind of good and ought to cease. If the charitable part of it be good, it can be preserved and extended, by relinquishing the secret and more expensive parts. But the mysterious part of it is evidently mischievous and void of a particle of good. It is a cheat upon the multitude, which, I trust, will be rooted out by my exposure.

To set aside all notion that the masonic association was any thing more than a trade association before the eighteenth century, I will copy another document which I find in Preston's book. It relates to the ceremony of installing a master :—

As the curious reader may wish to know the ancient charges that were used on this occasion, we shall here insert them verbatim as they are contained in a MS. in the possession of the Lodge of Antiquity in London, written in the reign of James the Second.

***** And furthermore, at diverse assemblies, have been put and ordained diverse crafties, by the best advice of magistrates and fellows, *Tunc unus ex senioribus tenet librum, et illi ponent manum suam super librum.*

‘Every man that is a mason take good heed to these charges (we pray), that if any man find himselfe guilty of any of these charges that he may amend himselfe, or principally for the dread of God : you that be charged, take good heed that you keep all these charges well ; for it is a great evill for a man to forswear himselfe upon a book.’

‘The first charge is, That yee shall be true men to God and the holy church, and to use no error or heresie by your understanding and by wise men's teaching. Also,

‘Secondly, That yee shall be true liege men to the king of England, without treason or any falsehood, and that yee know no treason or treachery, but yee shall give knowledge thereof to the King, or to his counsell : also yee shall be true one to another, (that is to say) every Mason of the craft that is Ma-

son allowed, yee shall doe to him as yee would be done unto yourselfe.

Thirdly, And yee shall keepe truly all the counsell that ought to be kept in the way of Masonhood, and all the counsell of the lodge or of the chamber.—Allso, that ye shall be no thiefe, nor thieves to your knowledge free: that ye shall be true to the king, lord, or master that yee serve, and truly to see and worke to his advantage.

‘Fourthly, Ye shall call all Masons your fellows, or your brethren, and no other names.

Fifthly, Yee shall not take your fellow’s wife in villany, nor deflower his daughter or servant, nor put him to no dishonour.

Sixthly, You shall truly pay for your meat and drink wheresoever yee goe, to table or bord. Allso, yee shall doe no villany there, whereby the craft or science may be slandered.

‘These be the charges general to every true Mason, both Masters and Fellows.’

‘Now will I rehearse other charges single for Masons allowed or accepted.

‘First, That no Mason take on him no lord’s worke, nor any other man’s, unless he know himself well able to performe the worke, so that the craft have no slander.

‘Secondly, Allso, that no master take worke but that he take reasonable pay for it; so that the lord may be truly served, and the master to live honestly, and to pay his fellows truly. And that no master or fellow supplant others of their worke; (that is to say) that if he hath taken a worke, or else stand master of any worke, that he shall not put him out, unless he be unable of cunning to make an end of his worke. And no master nor fellow shall take no apprintice for less than seaven years. And that the apprintice be free born, and of limbs whole as a man ought to be, and no bastard. And that no master or fellow take no allowance to be made Mason without the assent of his fellows, at the least six or seaven.

‘Thirdly, That he that be made be able in all degrees; that is, free-born, of a good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have.

‘Fourthly, That a master take no apprintice without he have occupation to occupy two or three fellows at the least.

‘Fifthly, That no master or fellow put away any lord’s worke to task that ought to be journey-worke.

‘Sixthly, That every master give pay to his fellows and servants as they may deserve, soe that he be not defamed with false workeing. And that none slander another behind his backe, to make him loose his good name.

‘Seaventhly, That no fellow in the house or abroad answer another ungodly or reproveably without a cause.

‘Eightly, That every master Mason doe reverence his elder; and that a master be no common plaier at the cards, dice, or hazard; nor at any other unlawful plaies, through the which the science and craft may be dishonoured and slandered.

‘Ninthly, That no fellow goe into the town by night, except he have a fellow with him, who may bear him record that he was in an honest place.

‘Tenthly, That every master and fellow shall come to the assemblie, if it be within fifty miles of him, if he have any warning. And if he have trespassed against the craft, to abide the award of masters and fellows.

‘Eleventhly, That every master-mason and fellow that hath trespassed against the craft, shall stand to the correction of other masters and fellows to make him accord; and if they cannot accord, to go to the common law.

‘Twelfthly, That a master or fellow make not a mould-stone, square, nor rule, to no lowen, nor let no lowen worke within their Lodge, nor without, to mould stone.

‘Thirteenthly, That every Mason receive and cherish strange fellows when they come over the countrie, and set them on worke if they will worke, as the manner is; (that is to say) if the Mason have any mould stone in his place, he shall give him a mould stone, and sett him on worke; and if he have none, the Mason shall refresh him with money unto the next lodge.

‘Fourteenthly, That every Mason shall truly serve his master for his pay.

This old document proves that the masons were a trade associatian regulated by some moral rules as to conduct. All their pretences to science, occult or open, beyond the science of architecture and its relatives, are manifestly false. And even the science of architecture and its relatives could not be well taught at secret meetings; or not so well taught as in an

open school. We see that masons do not study any thing in their lodges, nor rehearse any thing instructive. Sciences are recommended, but they are sent elsewhere to learn them, if desired as well as recommended. The Mechanic's Institution, which begins with teaching the simplest rule in arithmetic and leads you on through every real science, is, in reality, that institution of which the masonic association is but a mockery. Speculative masonry has been a cheat all through its progress. It has taught no one useful thing or quality, but has, in fact, been a school for licentiousness in the midst of contrary recommendations : a practice of those very vices which it is incessantly denouncing. At Bath, for instance, I am informed, that there is a lodge formed for some who call themselves gentlemen, into which no tradesman is allowed to enter: and that, in consequence, the lodges of the city are all at variance, and the different members ready to cut one another's throats or to do each other all possible injury. I have seen a printed circular from an officer of one of the lodges calling on his masonic brethren to assemble and investigate his conduct, in consequence of a piece of slander set afloat by other masons, that he had enticed children into some hall or place for the purpose of unnatural crime. The slander spread abroad and the man as a tradesman was ruined without the means of redress. This was masonic brotherhood! This is one of the fruits of sectarianism. As some proof of my statement, I have a short squib upon the subject, which I will insert. I cannot give the key to it: but it is in the hand or head of every Bath Mason :—

THE BATH FREE MASON'S CREED OR BELIEF.

I believe in Thomas, the Mason Almighty, maker of New Halls, castles in the air, "*and, would if he could*, Knights of the Temple; and in the present officers, his only choice, who were conceived of self interest; brought forth of B——e, suffered loss of time under Col. Leigh, were execrated, dead and buried. In a few years they rose hastily again from their insignificance, descending under ground, and sit before a tall——with a bald, powdered, empty head; from whence they send forth their Emissaries and imps to annoy the Brothers who wish to live quiet and to meet in Harmony and Peace, that Honour and respect may be attached to their cause.—I believe that Sir Matthew Clog was a legitimate self elected commander of the conclave, and that Sir John Dickfather was

not ; that Law and force and Hectoring were the right plan to establish him, and that honor and honesty were not ; that the dynasty of the W————y's is immortal, and that Carbon is an infallible remedy in all complaints. I believe in the immaculate purity of the Committee of Finance, in the independence of the Committee of Secresy and self interest, and that the Present W————y system is everlasting. Amen.

The only point further for which I can find room in this letter is to knock down the History of Solomon's Temple. My opinion of it is, at the farthest that, with the pretended ark and tabernacle of the Jews, it was a mere ingenious description of what expence and labour might do : a plan for some future king or people to work upon. In all mythologies, there are the heroes or Gods of strength, of riches, of wisdom, and of many other attributes and possessions : and the author of the Jew books has very clumsily worked such heroes into the historical romance of his nation. In mythologies, there have been temples, tabernacles and arks : or rather, in the order of succession, arks, tabernacles and temples ; but these fabled as belonging to the Israelites or Jews have no historical support.

RECAPITULATION.

THE FOLLOWING ARE THE SIGNS, GRIPS, AND PASS-WORDS, OF THE DIFFERENT DEGREES.

Sign.—Hold the two hands transversely across each other, the right hand upwards, and one inch from the left.

Due-Guard.—Draw the right hand across the throat, the thumb next to the throat, the arm as high as the elbow in a horizontal position, and let the hand fall down by the side.

Grip.—The right hands are joined together, as in shaking hands, and each sticks his thumb nail into the third joint or upper end of the fore finger.

Word.—BOAZ, which is given by lettering or halving.

FELLOW-CRAFT'S DEGREE.

Sign.—Draw your right hand flat, with the palm of it next to your breast, across the breast from left to right, with some quickness, as if you were going to tear open the left breast, and let it drop down by your side.

Due-Guard.—Raise the left arm until that part of it between the elbow and shoulder is perfectly horizontal, and raising the rest of the arm in a vertical position, so that that part of the arm below the elbow, and that part above it, form a square. The sign and due-guard are given at the same time, in this degree.

Pass-Grip.—Take each other by the right hand, as if to shake hands, and each put his thumb between the fore and second fingers, where they join the hand, and pressing the thumb between the joints. The name of the pass-grip is *Shibboleth*, and is the pass-word.

Real-Grip.—Take each other by the right hand, as if to shake hands, and put the thumb on the joint of the second finger where it joins the hand, and crooking the thumb, so that each can stick the nail of his thumb into the joint of the other.

Word.—JACHIN—given in the same manner as in the first degree.

MASTER MASON'S DEGREE.

Sign.—Raise both hands and arms perpendicularly, one on either side of the head, the elbows forming a square.—The words accompanying this sign in case of distress are: ‘*O Lord, my God, is there no help for the widow's son?*’ As the last words are pronounced, let the hand fall with an air of solemnity.—These words must not be given except in the dark, when the sign cannot be seen, and is the sign of distress in this degree.

Due-Guard.—Put the right hand to the left side of the bowels, the hand open, with the thumb next to the belly, draw it across the belly, and let it fall; this is done tolerably quick.

Pass-Grip.—Press the thumb between the joints of the second and third fingers, where they join the hand. The name of it is *Tubal Cain*, and is the pass-word.

Real-Grip.—Take hold of each other's right hand, as if to shake hands, and stick the nails of each of your fingers into the joint of the other's wrist, where it unites with the hand.

Word. MAH-HAH-BON. The word must be given in the following manner: Place the inside of the right foot to the inside of the right foot of the person to whom you are going to give the word; the inside of the knee to his, laying your right breast against his, your left hands on each other's

back, and your mouths to each other's right ear, when the word must be given not above a whisper. This word is sometimes vulgarly pronounced, *Mah-mah-bo*.

GRAND ARCHITECT.

To distinguish ourselves as grand architects, there is a sign, a grip, and a word. The sign is to place the two hands on the head, to form a triangle with the thumb and fore finger on each hand. It is to be answered by the hands being in the same form above the head.

The grip is to take one another by the right hand indiscriminately, and to turn them thrice alternately above and below each other. The word is your name *Moabon*, to be pronounced by syllables, in making the turning of the hands.

SCOTCH MASTER OR SUPERINTENDANT.

To distinguish ourselves as superintendant Scotch masters, there are three words, two signs, and a grip. The words are *Urim*, *Thummim*, and *Zizidiad*. The signs are to present the hands in the form of a triangle to the forehead, saying :—*Triangular at the forehead is my point of support*.

The other is to put the right hands upon the eyes, inclining the head and bending the knee. The grip is to take the two right hands, as in the architects' degree; but, instead of turning them thrice, mutually give three slight strokes with the fore finger closed. Put the left hand on the brother's right shoulder and say :—"Virtue unites two hearts, two heads, two bodies, and in every thing makes us one."

SECRET MASTER.

Our signs are, first, the one puts the two fingers of the right hand on his lips, and the other answers by the same sign with the left hand.

The grip is first, the master mason's, then creep up to the elbow and balance seven times, crossing your right leg during the balance.

The pass word is *Zizon*, a Hebrew word, signifying *balustrade*, which is a little row of turned pillars. The second word is, *Job*, *Adonai*, *Ina*. They are the three first names which God gave himself to Moses on the mountain : the initials of which you see traced on the triangle.

PERFECT MASTER.

The first sign of this degree is the sign of admiration. Extend your arms, open your hands, and look towards hea-

ven. Then let your hands fall and cross them on your belly as low as you can, with your eyes looking mournfully towards the earth.

The second sign is, to bring the toes of your right foot reciprocally to each other, until the knees touch. Lay your hand on your heart, and then draw it across your breast, forming a square with your elbow.

The third sign is, to clench each other's wrist, like the masters: carry your left hands between each other's shoulders, and press four times hard with the fingers on the back, when you give the master's word, which is Mahabone or Macbenach. Then, interlace the four fingers of your right hand with the thumbs upright, pressing against each other and forming a square.

The pass-word is Acassia: the sacred word Jave.

INTIMATE SECRETARY, OR ENGLISH MASTER.

The first sign is to draw your right hand from your left shoulder to your right hip, as the penalty of your obligation.

The second sign is to raise both your hands, cross them, and let them fall by your sword, at the same time lifting up your eyes to heaven.

The grip is to take each others right hand, in the usual manner of saluting. The one turns the other's hand and says Berith, which signifies alliance. The other turns and says Neder, which is promise. The first turns again says Shilomoth.

The pass-word is Joabert, which is the name of the favorite of Solomon, that peeped in at the door, and the answer is Zerbel, the name of the captain of the guards. The sacred word is Jova, intendant of the buildings or Master in Israel.

The first sign is that of amazement and surprise, which is done by lifting your hands as high as your cheeks, the fingers perpendicular and both thumbs touching the ears, so as to form two squares. In walking, you stop as if astonished, and in standing, throw your body back.

The second sign is to clap your right hand to your forehead, with your fingers and nails turned on the eyes and say *Beahoram*. Your brother answers by interlacing the fingers of both hands, and by putting the back part of them to the left side of the belly and, looking up to heaven, says—*Echad*.

The third sign is that of grief, figurative of the fellowcraft's sign. Carry your right hand to your heart, and at the same time, your left hand low down on the left side, as in struggle. Then, move your elbow three times in a circular manner, from side to side, and say—Ky ; to which the other responds Jaca.

The token is to touch each other's heart, pass and take each other with the right hand by the middle of the arm, and, with the left hand, by the elbow ; pass it three times. The one utters the grand word Jachinai and the other answers Judah.

PAST MASTER.

The grips is to lay hold of the left hand of one brother, by the right of the other at the wrist, grasping it tight.

The Sign, place the thumb perpendicular on the lips between the nose and chin.

The second Sign, is to extend the arm at length, and with the thumb and finger as holding the plumb line.

The chief word is Giblum or Chibbelum.

NINE ELECTED KNIGHTS, OR, SUBLIME KNIGHTS ELECTED.

The first sign of this order is for one to take a poignard or sword, and stab another on the forehead. The one that is struck claps his hand to his forehead to see if it is bloody.

The second sign is to strike your poignard to the heart of another, and say Necum. The other answers, by laying his hand upon his heart and saying—Joabert.

The grip is to take the thumb of the other's right hand, and, in the bottom of yours, clench all the fingers of both hands and place the thumb erect. It signifies the elect eight close, and one by itself.

The pass-words are Necum, Joabert and Stolkin.

The grand word is Bebulgal, signifying faithful guardian or chief of the tabernacle, friend and chosen favorite.

The candidate is led to his seat, the brethren resume their proper attitudes, and the Thrice Puissant delivers a discourse.

ROYAL ARCH.

The sign of sorrow, by bowing the head and body, placing the right hand on the forehead.

First pass word, I am that I am.

2d. do. Japhet, Shem, Noah.

3d. do. Moses, Aaron, Eleazer.

The last Grand word Jahova, and Jao-bul-on.

There are in this degree five knocks, five signs, and five ways of pronouncing the sacred word.

The first pass word which introduces a new candidate is the Past Master's word Giblum.

KNIGHT TEMPLARS.

The signs are a chin sign, a beard sign, a light sign, and a saw sign. The grand signs are emblematical of the death, resurrection and ascension of Jesus Christ. The common grip is to grasp each other's arms across, above the elbow, to represent the double triangle. There is also a token made with cross bones on the skull. The pass words are as various as the encampments. I find "I am that I am, Jao-bul-on, Jerusalem, Calvary, Golgotha, Arimathea, Emanuel, and Ehihu." The grand word is Adonia. Finch, in his Maltese order, has Eli Eli Lama Sabacthani, as the grand word, and Gethsemane, Capharsoleum or Caiphas and Melita as the pass words.

RED CROSS OF ROME AND CONSTANTINE.

The grand words in hoc, signo, vinces, Pass words, Constantine and Mathias.

KNIGHTS OF THE WHITE EAGLE AND PELICAN.

M. Our signs, to know each other in this degree, are first, to raise the eyes to to heaven, crossing the hands, with the fore finger pointing upwards, and letting them fall together on the belly. This is called the sign of admiration. The second which is the answer to it is, to lift the right hand and to point the index towards heaven, the other fingers being clenched, to denote that there is but one being, who is the sovereign and pure truth.

The grip is to lay the hands on the breast of a brother and to begin with one. To know a brother, you place either hand cross ways, or the right hand to his right breast. He answers with his left hand to your left breast, and with the other hands in the same manner.

This is called the good posture. The word is the I. N. R. I. and the pass word Emanuel.

ROSICRUCIAN.

Sign, cross hands and arms and look to the east, the grip is made by mutually placing the hands on each shoulder, that the arms may cross each other. The one says pax vobis, the other holy ends.

THE END.